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The Chinese Classics in the Pulpit.

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SINCE there has been some difference of opinion expressed in Nankin* as to the propriety of using the Chinese classics in preaching, I have thought it might be well for us to spend an evening in discussing this question.

The subject has, however, considerable interest in itself, as it seems to me.

The first point to be considered is whether or not it may be allowable for us to quote from heathen Scriptures when preaching the Word of the Lord.

When in the home-land we undertake the exposition of the Sacred Volume, we use, of course, the *English* tongue, and in order to make our discourse attractive and impressive, we draw freely upon all English literature for quotations of prose or poetry in illustration and enforcement of the lesson we wish to teach. Especially do we quote from prominent men of admitted authority in philosophical and scientific circles; and this, too, without inquiring whether or not the author quoted may be a Christian. Indeed, sometimes additional force is lent to a quotation by the fact that the author is not a Christian. Even our enemies are thus made to bear witness to the truth which we proclaim. The fact is, that when we preach in the English language, we welcome truth from every quarter; we hold all truth as sacred; we find it in harmony, as it must be, with the revelation of God. Not only do we quote freely from non-Christian English writers, but we do not hesitate to call upon the dead poets and philosophers of heathen Greece and Rome as well, and rejoice in their testimony also.

* The paper was read before the Nanking Missionary Association.

But in China we speak *Chinese* (or ought to); and to know Chinese we must read Chinese literature; and to make a discourse forcible to a Chinese audience it is just as necessary for us to draw on these stores of Chinese learning as it is to quote from English authors when addressing an English audience.

We labor, at best, under a serious disadvantage in preaching in the Chinese tongue. Even the most ready speakers have a foreign accent. All are more or less limited in their vocabulary. Many employ foreign idioms. It is extremely difficult, therefore, to make a deep impression on our audience under the most favorable circumstances. But when, in addition to these drawbacks, we unnecessarily hamper ourselves with others, such as the use of illustrations from Western life, with which the Chinese are wholly unfamiliar, or quotations from books and authors of which they have never heard, and that too in translations not always idiomatic, we reduce still more the chances of making our discourse effective. Now, how can it be wrong to employ non-Christian Chinese literature in illustrating the truth to a Chinese audience, and all right to use non-Christian English literature and heathen Greek and Latin quotations in illustrating the same truth to an English or American audience? It appears to me that there is a lack of consistency here. We should be careful not to allow our prejudices or our fears to carry us to an unwarrantable extreme.

Truth is truth, wherever found, whether in a Chinese heathen classic, in the works of a materialistic scientist, on the pages of a Seneca, a Plato, or an Emerson, or in the volume of Holy Writ. Indeed, one of the chief sources of power in the Word of God is in the fact that it bases its appeals for repentance upon those great truths which are of universal recognition, which enter more or less into the criterion by which the consciences of all people, heathen or Christian, estimate the conduct of men. It thus has a fulcrum from which it may make its power felt in every heart.

Truth is the important thing; it is altogether immaterial from what teacher we may have learned it. There are some to-day like the disciples of old who would forbid any one casting out devils who will not follow with them. The Master said: "Forbid them not; he that is not against us is for us." "Ye shall know the truth," said the Saviour, "and the truth shall make you free." We ought to be such lovers of truth as to hail with delight its discovery in any quarter.

But we have a still more conclusive argument as to the propriety of quoting the Chinese classics in preaching, in the example of the inspired preachers and writers. The New Testament everywhere bears witness to the perfect freedom which the apostles and evangel-

ists exercised in the use of non-inspired literature. A number of instances may be given of their having made quotations from heathen authors. Such facts exhort us to cultivate a broad-mindedness that will recognize and reverence truth from all quarters.

The brief Epistle of Jude makes a quotation from the well-known and, in the first century, very popular Book of Enoch. It is a wholly fictitious and apocryphal work which, as everybody knows, was not at all written by Enoch, but only in his name, according to a widely prevalent custom of the day which led obscure writers to seek a wider circulation for their works by borrowing the names of men whose authority was everywhere recognized. A Greek copy of this remarkable writing has recently been recovered from a tomb in Upper Egypt.

The saintly brother of Jesus does not hesitate to use it and to call it by its popular title. He quotes also from another apocryphal book known as "the Assumption of Moses" with regard to the burial of that man of God. Now the fact that the books were apocryphal does not in the least lessen the value of any truth that they may have taught, and since the Holy Spirit condescends to use them we may receive what is so quoted without question. The author of the Epistle to the Hebrews,—whether Barnabas, as some think, or Apollos, as is more likely from the familiarity which it shows with the Alexandrian method of using the Old Testament,—refers to certain incidents recorded in the second book of the Maccabees* found in our own collection of Apocrypha, a book with which the Jews of his day were quite familiar, which fact makes the reference very pertinent.

The Apostle Paul makes a number of such quotations. In II. Tim. iii. 8 he quotes from the Apocalyptic book of Jannes and Jambres. In I. Cor. ii. 9 he quotes a passage which Schürer says is found in the Apocalypse of Elijah. Paul does not say *where* it is written, but simply, "It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." There are still other instances that might be mentioned. Even the Lord Jesus Himself seems in one place to quote from one of these books, called the "Wisdom of God," saying, "Therefore also said the Wisdom of God, I will send them prophets and apostles, and some of them shall they slay and persecute."

But some one may say: After all, these were Jewish books, permeated with Jewish teaching, and therefore grounded on the true religion. Granted. What then of the Apostle Paul's use of an inscription from a *heathen* altar for the text of his sermon in Athens?

* Compare Heb. xi. 35 with II. Mac. vi. and vii.

What of his quotation in the same discourse from the heathen poet, Aratus of Cilicia, "For we are also His offspring?" What of his quotation from the heathen prophet of Crete in his letter to Titus? or his use of a line from *Thais*, a comedy by Menander in I. Cor. xv. 32, "Evil company corrupts good morals?" I will not weary you by multiplying instances. These show conclusively that in the minds of the inspired writers there was no prejudice whatever against the use of quotations from heathen and other uninspired writers. Still greater force is given to the example in its bearing upon our use of Chinese Scriptures, when we note that in writing for Jewish readers the quotations were from the most popular Jewish literature of the day, while in writing to the *Greeks*, or in *addressing* them, the quotations were made from some of their own best known authors. Our use of Chinese literature in a similar way in preaching to the Chinese is therefore justified by the very highest authority in the Church.

But having shown that such a custom is permissible, we may go a step further and show that it will be of the highest advantage to us.

In the first place, it will put us in touch with our audience and predispose them in favor of the message which we have to deliver. It is an established rule of rhetoric that the successful pleader must first endeavor to secure the good-will and sympathy of his hearers. This is just as true in China as in the United States; for Chinese nature is still human nature, and Chinese hearts are to be reached in the same way as the hearts of Americans. In the eyes of the Chinese a man at once proves himself *competent* to teach who shows his familiarity with their classical literature, and there is no *surer* way of winning a respectful hearing. The aim of the speaker is to persuade, and no man was ever yet persuaded by a direct and violent attack upon the things which he has been taught to hold dear, nor even by argument, however logical, if it be cold and unsympathetic. Moreover, in any argument in order to be convincing we must proceed from that which is accepted to that which is in question. There can be no argument between persons who hold nothing in common.

The Bible convicts men by appeals, first, to that which is recognized as binding by the consciences of all men, that is, the moral law, which, as the Apostle Paul intimates, is written more or less clearly on the hearts of all men, even on the heart of the savage. And so, in persuading men of the truth of revelation, the more points of contact we can find between the teaching which they already accept and that of the Word of God, the more easy will it be to lead them to listen reverently to that Word and obey it.

If we can convict them by the witness of their own consciences and by the testimony of their own classics, in which they trust, we may be able the more surely to lead them to realize their hopeless condition and persuade them of the faithfulness of God's Word, not only in its searching disclosure of man's guiltiness, but also in its tender proffers of pardon and life. The sermon of the Apostle Paul at Athens is a model in this, and in every respect, for the missionary to the heathen. It cannot be that it has been preserved without purpose. The inspired preacher begins with a compliment to the religious character of the Athenians: "Men of Athens, I perceive that in all things you are very religious." Whether religion be true or false it is better to be religious than irreligious. There is more hope for the religious man, even though he worship idols, than for the irreligious scoffer at all things spiritual. The Chinese vegetarians (唸經的和持齋把素的) are far more likely to appreciate the salvation of the cross than the indifferent, because they are really seeking salvation. The Apostle's sermon is given only in outline, and we are justified, therefore, in supposing that he somewhat enlarged on this point in which he so courteously acknowledged the interest of his hearers in religious matters, and so won their good-will and attention. He then takes as his text no passage of Holy Scripture, but an inscription from a heathen altar, "To the unknown God," and brings right home to the mind of the Athenian, that by his own admission there is a God whom he does not know. In a very skilful way he then proceeds to show that this "unknown God" is none other than the God of creation and providence, a God who is and must be the God of all nations—a conception far beyond that prevailing among the Greeks who believed that every nation had its own divinities—a God, therefore, deserving the worship of all men, who cannot be like their idols, since all men depend upon Him, not He upon the service of men. He enforces these statements by a quotation found in two of their own poets, Aratus and Cleanthes, "We are also His offspring," and having by this quotation made a point of contact between the truth he preached and the truth they accepted, he drives home the argument against idolatry with double force: "If we are the offspring of God, we ought not to think that the godhead is like unto silver or gold graven by art and man's device." Then, having laid bare their sin, he calls them to repentance, and makes their summons the more imperative by explaining God's long-suffering and delay in the past as growing out of His mercy, not His indifference, and as being now terminated by His revelation of salvation through Christ; a fact which makes every lost man without excuse when once he has learned of the grace of our Lord Jesus. No doubt he

expounded in full the salvation which is in Christ, though this truth is merely outlined in the report given us. Thus there is no ground whatever for the charge recently made in Nankin that Paul neglected to preach Christ at Athens and determined on a change when he went to Corinth. His very letter to the Corinthians on which this charge is based* also contains quotations from heathen writers, and references to heathen customs in illustration of the Gospel, so that we may be sure that the Apostle used at Corinth just the same method as that outlined for us in the account of his address at Athens. We ought not to be surprised that heathen systems possess many important religious truths. Our own Bible should prepare us to expect remnants of the primeval revelation in all the non-Christian systems. Dr. Edkins has said :† “ Having lived among the adherents of Eastern religions for forty-five years, I have become strongly convinced that what good teaching their books contain is derived from early revelation.” And again : “ In the ages before Abraham there was revelation, and it is recoverable.”—“ The monotheism of China and Persia is a survival of the revelation made to Enoch, Noah and other primeval patriarchs.” By calling these remnants of the primeval revelation strewn through the Chinese classics, and comparing them with the teaching of the Sacred Word, we shall be able to make the heathen classics bear witness to the truthfulness of the Scriptures. This is another advantage which is to be derived from the use of these classics in the pulpit, and one that is not to be lightly esteemed. The force of any witness’ testimony depends upon the esteem in which he is held by those who know and hear him. If he is recognized as qualified to bear witness and as generally reliable, his witness will have great weight. Now heathen testimony may have no great weight with us ; but to the heathen it has far more weight than any mass of evidence from strange lands and lips. The testimony of their own classics to the reliability of the Sacred Word is far more convincing to the Chinese than all the claims which these Scriptures make for themselves or which are made for them by the missionary. We are depriving ourselves therefore of a powerful weapon if we refuse to use those passages from ancient Chinese works which bear witness to the Bible.

When we speak of the unity of God and the folly of idolatry, many Chinamen are inclined to dispute with us ; but if by appeals to their own classics it is shown that anciently there was but one Being recognized as Sovereign Ruler of heaven and earth,—the Ti or Shang-ti,—and that Confucius taught men to worship Him,

* I Cor. ii. 1, 2.

† The Early Spread of Religious Ideas, especially in the Far East. Pp. 9, 10, 11.

saying, "The worship at the suburban altar was meant for the Supreme God" (郊社之禮所以祀上帝也), and that the Sacred Edict denounces idolatry with all its accompaniments in the celebrated paraphrase by Yung Ching, "All this talk about fasting, celebrating festivals, building temples and moulding idols is the groundless fabrication of idle and worthless Taoist and Buddhist monks," you have silenced their opposition if you have not secured their assent. At the same time you have made the very best answer to the common saying on everybody's lips: "Worship heaven and earth, that's all that's necessary," for the quotation from Confucius distinctly denies such teaching.

When we speak of the first man in His beautiful home in paradise, with its river parting in four directions, where there was a tree of life, by eating of which one could live for ever, some of our hearers may smile; but if we can point out the connection between this account and the Chinese tradition of a garden on the Kwun-lun Mountains, from which flowed four rivers, and where there is a tree of jade, of which if one eat he may live ten thousand years, probably no one will be disposed to doubt. If we preach to the people that they ought to rest one day in seven, they may object; but if we point to the passages of the Yi-king and elsewhere, which indicate that anciently there was a holy seventh day,* they will at least listen more respectfully. When we speak of the need of sacrifice for sin, many will ridicule, and perhaps quote Confucius as saying, that "For one who sins against heaven there is no place for prayer;" but we have only to offset this with the better teaching of Mencius, that "Even the wicked man, if he fasts and bathes, may worship God," and then follow it up with the more conclusive passages from the Li-ki and elsewhere which show that anciently the Chinese sacrificed to God to avert the punishment of sin; such as the saying, 祭有所焉有報焉有由辟焉.† "Sacrifice was for petition, for thanksgiving and for averting punishment." If we quote from Leviticus,—“The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls,”—there are some who will shrink from accepting it; but when we show in connection with the passage just quoted from the Li-ki that it directed the offering of blood for the same reason as that given in Leviticus, that it contained the life,‡ their cavils must be silenced. So when we talk of the vicarious atonement there are sure to be some who will question the justice of the theory

* Yi-king (震下坤上). It reads 七日來復. There are other references. A very interesting discussion of this question by Dr. Edkins was published about four years ago in the "Chung Si Kiao Hwui Pao."

† Vide Li-ki (郊特牲).

‡ Li-ki (郊特牲). The passage reads: 血祭盛氣也.

which permits the innocent to suffer for the guilty and overlooks the sins of the many for the suffering of the one. Yet none can question that the principle is admitted in the Shu-king where Ch'ung T'ang is reported as saying: * "When guilt is found anywhere in you who occupy the myriad regions, let it rest on me, the One man." This becomes an especially appropriate illustration when we add the common tradition with regard to this emperor that he prepared to sacrifice himself for the people to appease the wrath of God which was supposed to be visited upon them in the seven years' famine, which occurred about 1760 B. C.

When you speak against ancestral worship you are certain to give offence; yet so far as the worship at the graves is concerned, the Li-ki gives conclusive evidence that Confucius did not so worship his ancestors.† Moreover, by quotations from the most celebrated scholars of China, it may be shown that anciently there was no such custom, that it was not officially recognized until after the Kai-yuen period of the T'ang dynasty. Chu Fu-tsz, indeed, goes even further and opposes altogether the burning of incense, the lighting of candles and offerings of paper money. Surely we ought not to scorn the help of such influential personages as these.

The Chinese are thoroughly convinced that this universe has a moral government. They are quick to recognize all blessings and all calamities as equally the expression of the will of the great moral Ruler of the world and as being either the reward of virtue or the punishment of guilt. In this they occupy the same attitude as other oriental peoples, and perhaps come closer than matter-of-fact Western men to an appreciation of the providence of heaven. What we are content to trace to secondary causes, the Chinaman, like the Jew, refers directly to the Supreme Will. The interest of the Great God in the affairs of men, His justice, His love of righteousness, are shown in a hundred passages from the Shu-king, Shi-king and other volumes of the classics. I quote but one:‡ "But God is not indifferent; do good, He bestows blessing a hundred-fold; do evil, He visits a hundred-fold retribution." Have you ever noticed, when reasoning of the judgment to come, how quickly your hearers nod approval if you wind up with that oft-quoted proverb, "Good shall have a good recompense, evil an evil recompense; if there be no recompense it is because the time has not yet come?" Even better is the following: "This world's recompense, the next world's recompense; a recompense for good, a recompense for evil; in the end there must be recompense." The Kan-ying-p'ien (感應篇) furnishes another

* Vide Shu-king (湯誓).

† Vide Li-ki (檀弓). Confucius did not know the location of his father's grave.

‡ 孔子少孤下知其葬.

‡ Shu-king (伊訓).

which speaks of recompense following the deed "as the shadow follows the substance." Such proverbs are unanswerable, because their truth is everywhere recognized.

These examples of the witness of Chinese literature to the truths we preach may be multiplied to weariness.

There is just one other advantage from the use of the Chinese classics in the pulpit to which I wish to call attention, that is, its value in *illustrating* the Holy Book. Christianity is an oriental religion; Jesus and His apostles were Asiatics. We Western people are apt to put our own construction upon the Word and present the truth in a Western garb which does not always fit it very well. We shall find perhaps that the oriental often comes nearer to grasping its meaning than we do; and as oriental life and thought have been very much the same in China as in ancient Canaan we shall find in the literature of China abundance of material for illustration of the Sacred Scriptures and much that will be really valuable in lighting up some passages which would otherwise be difficult of explanation from our Western standpoint, especially to an oriental audience.

At home we make the Bible interpret itself, and we can do it there, for the Old Book is there everywhere known. Yet even so we often have considerable difficulty in reconciling with Western ideals much that we find in it, particularly in the Old Testament. But the Bible is not known here, and we cannot explain it to a heathen audience, or even to an ordinary Christian congregation, by reference from one part to another, since all parts are alike unknown, and each reference requires a preliminary explanation before it can be understood.

If, however, we turn instead to records with which they are already familiar, and to the customs of a past which they already revere, and show how anciently in their own land practices prevailed similar to those under discussion, we at once light up the passage with new meaning.

If I wish to explain the use of the scape-goat, why not refer to the passages in the Li-ki* which relate how in ancient China in times of calamity animals were slain at the city gates, their blood sprinkled upon the threshold and images and the victims carried far out into the country that they might bear with them far away the evil influences which were affecting the State.

If I quote from Hebrews the passage which relates how the body of the atoning sacrifice was burned "without the camp," and the exhortation based upon it to follow Christ "without the gate," why should I not add to the force of the exhortation for Chinese

* Li-ki (月令).

Christians by reminding them of another passage in the Li-ki,* which says: "Anciently they sacrificed to God in the suburb." The practice might be further illustrated by reference to the old Altar to Heaven, whose ruins may still be seen outside the Hung-wu Gate of Nankin.

The sacredness of the number seven among the Hebrews is illustrated in a multitude of passages in the Chinese classics.†

The Jewish custom of worshipping God by facing the north prevailed likewise in China.‡

The blood-revenge which Moses sought to soften by the institution of cities of refuge, remains unsoftened to this day in China, not only in the teaching of the classics,§ but in practice as well.

In short, the passages of the Bible capable of such illustration are too numerous to permit of mention in this paper.

It seems to me that we cannot afford to miss the help which can thus be given us by Chinese literature.

And by so using the classics it does not at all follow that we endorse all that they teach, or place them on a level with the Holy Scripture in authority. That danger is sometimes exaggerated. There is no more need that we should give such an impression to a Chinese audience than that one by quoting Emerson to an American audience should give the impression that he regarded him as the equal of the Apostle Paul. There is no more danger of our giving this wrong impression to the Chinese than there was that the Apostle at Athens might cause the Athenians to think he regarded Aratus as an inspired writer.

There is a wrong sense in which we may become "all things to all men," by sacrificing our convictions to obtain the favor of men. But there is also a proper sense in which it is our duty to become "all things to all men."

So Paul preached and practiced. He says: "To the Jews I became a Jew that I might gain the Jews." To the Greeks he became a Greek; among the Romans he was a Roman citizen. Who can doubt that had he come to China he would have endeavored to become a Chinaman to the Chinese in order to gain the Chinese!

When we can put ourselves in the place of the Chinaman, familiarize ourselves with his mental pabulum, learn his maxims, master his philosophy, view the world through his spectacles, and then address him from his own point of view, we shall have won a vantage ground whose value cannot be over-estimated, and shall be able to exert an influence that cannot be measured.

* Li-ki (禮運).

† Vide especially Li-ki (王制) and 禮器.

‡ Vide Li-ki (檀弓) and elsewhere.

§ Li-ki (曲禮).

I should like to plead, therefore, for a more careful study by the missionary of Chinese literature, and for such a familiarity with it as will enable one not only to understand references and quotations when made, but to quote freely in discourse for confirmation and illustration of the truth. And by the term "classics" we may include much more than the Confucian books. I should like the term to comprise all the classical literature of the Middle Kingdom; the classics of Buddhism and Taoism, as well as those of the orthodox school. We may even include all the authentic histories of the various dynasties whose leading characters are well known to the people and reference to which always arouses our intelligent and interested attention.


It is important to be able to use these books that we may the more intelligently combat any false teaching which they may contain. I do not say that a man cannot preach to a Buddhist until he understands Buddhism, but I do say that he can preach to him with ten-fold power if he can meet the Buddhist on his own ground, find some common point of agreement, and from this proceed to show the shortcomings of the Buddhist system and how Christianity meets the need which Buddhism vainly endeavors to supply.

We must, too, to express religious ideas, use religious phrases. These are borrowed from the false religions. It cannot be otherwise. The Apostle Paul when in Greece used Greek phrases, borrowed from the Greek religious vocabulary phrases which did not entirely express his thought. It was the best he could do, and by explanation he put a fuller meaning into them. In China in our preaching we use many Buddhist phrases, and as Dr. Martin has pointed out, in the providence of God Buddhism has been made in a measure to prepare the way for Christianity. But if we know nothing of Chinese Buddhism in its own books we are apt to imagine that the phrases we use convey to the Chinese mind exactly the same meaning as to our own, which in nine cases out of ten is not true. We want therefore such a familiarity with Chinese literature as will enable us to grasp the true meaning of these phrases, and in using them put into them a newer and richer meaning. And whenever we find such a ready-made phrase familiar to the Chinese, even though it only approximately expresses our meaning, it is far better to use it than to run the risk of being either not understood, or misunderstood, by employing some phrase of our own manufacture. Nor should we hesitate to acknowledge all that is good and true in any heathen book. On the contrary, we should be glad to find even a few grains of gold in any rubbish heap, and joyfully gather them up. The Saviour once used a parable with regard to the Kingdom of Heaven which I never understood until I had lived a

while in China: "The Kingdom of Heaven is like unto a merchantman seeking goodly pearls." Note that he was already a seeker after truth—pearls. He did not at once find the pearl of great price, but he found something like it in kind, though inferior in quality—he found *pearls*. He found some truth; a little here, a little there, and again a little yonder. They were imperfect systems of truth that he discovered, but they contained some truth. By and bye he finds the pearl of great price and sells all of lesser value that he may purchase that. The pearl of great price is worth all others, and all others must be sacrificed for it, but the Saviour does not hesitate to admit that the others also were valuable. In seeking the good the merchant found the best. The less valuable were the *means* of his obtaining the one priceless pearl. We surely cannot do less than Our Lord and acknowledge that pearls are pearls wherever found, though of far less beauty and lustre, though far less perfect than the pearl of great price. We must not hesitate to acknowledge the value of any truth in any system, however imperfect that system may be, but rather by admitting that it is truth and valuable, lead the possessor to see that all that he possesses is found in Christianity too, and that Christianity still possesses far other and more blessed truths. Thus he may be led to give up all for the Christ, who contains all. We may thus make the truths which we find in the false religions the purchase price of the great pearl, that is, by means of the truth which men already possess, make them possessors of the more essential truth.

Sketch of the History of the North-China Mission of the M. E. Church.

BY REV. I. T. HEADLAND, PEKING.

T the monthly meeting of the Foochow mission, held June 30th, 1868, N. Sites introduced the subject of opening a mission at Peking, and after full discussion, S. L. Baldwin offered resolutions to the effect that a mission be established in Peking.

October 21st, 1868, H. H. Lowry was appointed to the "Peking Circuit." On January 29th, 1869, L. N. Wheeler was ordered to Peking for his health, and nine days afterwards he was released from his appointments in Foochow and appointed to the Peking Circuit. He arrived in Peking March 12th, and was entertained by Dr. Blodget, of the American Board Mission. He at once set to work, rented a house from Dr. S. W. Williams, and was prepared to entertain Mr. Lowry on his arrival, April 10, 1869.

The mission was visited by Dr. Maclay and Bishop Kingsley in October, 1869, when steps were taken for the purchase of property and the organization of the "Peking Circuit" into an independent mission. On December 24th, 1869, Bishop Kingsley wrote from Foochow appointing L. N. Wheeler as Superintendent of the Peking Mission.

On June 5th, 1870, the first public service of the mission was held, at which, in addition to about forty Chinese, Mr. Wm. N. Pethick and F. D. Cheshire were present.

June 21st, 1870, was the date of the terrible Tientsin massacre. On October 22nd the mission received its first reinforcements in the persons of two single men, class-mates of Mr. Lowry. These were Geo. R. Davis and L. W. Pilcher.

In the report of December 31st, 1870, is the following: "The year now closing has not been remarkable for visible results, but a beginning has been made; a chapel has been opened on the mission premises, in which services have been held every Sabbath. The ritual and hymn book have been translated into mandarin, and other works are in preparation. Two comfortable houses have been completed for the accommodation of the missionary families.

During 1871 a number of country trips were made by Messrs. Lowry, Pilcher and Davis, visiting all the towns and cities north, west and south of Peking within a radius of fifty miles or more.

A temple was purchased on Hsi-chu-shih-k'ou-ih (West Pearl Market St.), which afterwards had to be given up on account of the objection of the officials. Subsequently a purchase was made on Liu-li-ch'ang, which also was objected to by the local officials, and an exchange was made for a place on the Hsün-shih-mên Great St. This Church still remains, the only Church of any mission in the southern city.

At the end of 1871 it is recorded that "only one person, the father of our gate-keeper, Ch'en Ta-yung," had made a profession of faith.

April 6th, 1872, Mrs. Davis, *née* Brown, and Mrs. Gamewell, *née* Porter, arrived, purchased property and opened a girls' school. On April 30th Geo. R. Davis was appointed to Tientsin.

The first annual meeting was held in August, 1872, at which only four persons—D. N. Wheeler, H. H. Lowry, G. R. Davis and L. W. Pilcher—were present. The following appointments were made:—

Peking, Tartar city	...	...	...	L. N. Wheeler.
" Chinese city	...	...	...	H. H. Lowry.
Tientsin	...	...	...	G. R. Davis.
Pao-ting Fu	...	...	...	L. W. Pilcher.

Pa-chou Circuit, supplied by ...	...	H. H. Lowry.
Tsun-hua ... ..	...	To be supplied.
Jê-ho ... ..	...	" " "
Tu-shih-k'ou ... ..	...	" " "

After the annual meeting two Chinese were baptized. "The chief credit of bringing forward these converts is to be given to Ch'en Ta-yung, whose studious habits and blameless life have of late given us reason to hope that he may yet find his proper sphere in the field of the ministry." He came to us by letter of transfer from the London Mission.

The first street chapel was purchased from the Presbyterian Board, as it was in close proximity to our compound and very far removed from theirs.

At the close of 1872 this record is made: "We have in Peking a membership of five—Ch'en Ta-yung, Ch'en Cheu-wei, Wen Hui, Yang S-su. In southern city P'êng K'o-li."

Mr. Davis, in Tientsin, "having no regular native assistant, has found a useful helper in his personal teacher, Tê Jui, a Manchu who has been in his employ as a teacher since his first arrival in China. The young man was formerly a pupil in a school conducted by Dr. Martin, then of the Presbyterian Mission."

In May, 1873, Dr. Wheeler was compelled on account of ill-health to return to the United States. But in August the mission was reinforced by the arrival of S. D. Harris and wife and Miss L. L. Combs, M.D., and in December by the arrival of W. F. Walker and J. H. Pyke and their families.

In September, 1873, H. H. Lowry was made superintendent, which office he has held, without intermission, during the whole remaining history of the mission. At the annual meeting then held Misses Brown and Porter appear for the first time among the appointments as in charge of the girls' boarding school, and Dr. Combs opened the first medical work.

Here for the first time appear words of hope in the "records." I quote the following: "Retrospect: Another year in the history of our mission has passed, and the retrospect is a pleasing one. Much itinerating has been done, thereby spreading far and wide the news of a free salvation. Work has continued without interruption at the street chapels in both cities. The membership has been increased from five to twenty-five. Classes have been organized, prayer meetings established, day and boarding-schools kept in operation, a Sabbath school instituted, and many other features of a true Church organization introduced so as to put the mission Church on a solid footing."

In August, 1873, Wang Tui-fu, a Hsiu-ts'ai from An-chia-chuang, 400 miles south of Peking, was in Peking for the purpose of entering

the examinations for Chü-jen; having heard Christ preached in our street chapel he presented himself in a few days as a probationer; remained with us some time for instruction, was baptized and returned to his home. He began at once to tell of the salvation he had found, and after a few weeks sent his son, Wang Ch'eng-pe'i, to Peking with a diary of what he had done, and a list of eighteen names of persons anxious to become Christians. "The son came wheeling a wheelbarrow the whole 400 miles. He remained a few weeks in the mission compound, was further instructed in the doctrines of Christianity, and returned to his father; wheeling back a load of Bibles and tracts. Unlike his father, he could not read; but he possessed a frank, honest nature, and returned home with a warm love for his new found Saviour."

About September 15th, 1874, Mr. Lowry, Mr. Walker and two of the native brethren made their first trip to Shantung to visit the home of Wang Hsien-sheng. On arriving at the place, they found him away from home, preaching, and his son, Wang Ch'eng-p'ei, in the fields at work. The latter came to see them at the inn, and then went for his father, seven miles away. The old man returned at night, delighted to see them. He had gathered about him a lot of earnest inquirers by talking to them about the Lord Jesus and giving them copies of the Scriptures or other books.

On Sunday, October 4th, Mr. Lowry preached in Wang's house. After service Wang Ch'eng-p'ei was baptized, and then father and son were received into full membership. At the same time both their wives, Wang's daughter, his nephew and his cousin were received as probationers. After noon Ch'en Ta-yung preached, and the Lord's Supper was administered to the little band of Christians. Mr. Wang said he had labored most with his own family, knowing that if they would not receive his teaching he could not expect those from the outside to do so. His most bitter opponent was his elder brother, who would neither listen to the teaching nor read the books offered. But that elder brother attended all the meetings during the day, and his son became a probationer."

In January, 1875, Mr. Pyke, accompanied by Mr. Lowry, made a circular trip *via* Pa-chou, Tientsin and Tsunhua. At Tsunhua a number of interesting cases were found, among them one young man who, on receiving from them a copy of the New Testament, took it home and read it through that night, and on examination showed a very good knowledge of its contents. The inn-keeper also said he believed and prayed to the true God. Mr. Pyke, writing of their stay in Tsunhua, said: "This is the more important, as it gives us an opening when we are ready to begin more permanent work there." "Taken all in all, a more encouraging trip has never been made by

our mission. The sowing has been long ; we believe this to be the beginning of the reaping."

During the years passed over there are several pathetic records of deaths among both foreigners and Chinese. Three of Mr. Wheeler's little ones, one of Mr. Lowry's, one of Mr. Pyke's, and in May, 1875, their valuable helper, Wang Hsien-sheng, passed away, and the health of Mr. Harris failed, so that he had to return to the United States.

Little less pathetic than the above are the shortcomings of some of the native helpers ; but as we view them from twenty years after, and see what staunch preachers they have become, it leads one to look with leniency on the faults of those just coming out of heathenism.

In 1876-7 a training school for the native helpers was started, in which were eight young men, and there is recorded the hope that "it will be the beginning of a well established and prosperous training school."

The years 1877-8 are a record of famine and death. Mr. Davis and Mr. Pyke left Tientsin with Tls. 1200 of silver for distribution, and distributed about Tls. 700 of it before their return. In Peking many were sick of fever, and the mission was called to mourn the death of Miss Campbell, the first adult member of the mission that had died.

In 1878 the place of Miss Campbell was filled by Miss Clara M. Cushman, who arrived in November. During this year "a boys' boarding-school was also established in Peking, beginning with six Christian boys in attendance ; this school closed its first session on the last of June."

"Later in the year a girls' day-school was opened in the southern city by Miss Porter, in connection with the chapel on Liu-li-chiang."

"During the year there has been a constant increase in the number of pupils in the girls' boarding-school, and an amount of time and labor has been devoted to their education that has told in genuine advance in scholarship and deportment." Such are the records of beginnings of educational work in the mission.

Lady Li was recorded to have shown herself a firm friend to Dr. Howard in her medical work and to have opened up the theatre in connection with the temple erected in memory of Ts'eng Kuo-fan, in which, during 1879-80, Dr. Howard prescribed for 1747 women and children.

During this year Dr. John F. Grucher, gave to the W. F. M. S. a bequest of \$5000 for the ground and buildings of the Woman's Hospital in Tientsin.

Miss Annie B. Sears was also appointed in this year. Although severe persecutions were experienced by the native Christians in various localities, it is recorded that the year was a prosperous one,

and the boys' school was twice as large as the year before, and the mission was reinforced by the arrival of O. W. Willets and family.

During the year 1881 the work continued to prosper, and the school to grow. Many and long trips were made into the country as far as Shantung and throughout all the province of Chihli, and in September the mission was reinforced by the arrival of F. D. Gamewell, and not long after his arrival he took a long trip into the country with Mr. Pilcher, Miss Porter and some of the Chinese helpers.

In 1882 the work continued to prosper in all lines—evangelistic, educational and medical. Dr. Howard "saw 22,842 patients, among whom were a number of interesting surgical cases," and a number from her work were converted. June 27th she was joined by Dr. Estella E. Akers.

It is scarcely necessary to chronicle the work that was done each separate year. In 1883 the mission was reinforced by the arrival of Rev. W. T. Hobart, a man who has given himself, as did all those who came before him, faithfully to itinerating work. The record of these years is a record of long trips made by all these brethren, mostly "two and two" to all the stations all over the districts. During 1883-4 the native preachers were for the first time admitted to take part in the business meeting of the mission. Chapels were built at various places, and the work was opened up at Lanchou. Dr. Howard left the mission by her marriage to Rev. Mr. King, of the London Mission, and Mr. and Mrs. Gamewell were sent to Sze-ch'uan, where he had been appointed superintendent of the mission in West China.

Again, in 1885, Dr. Akers left the mission by her marriage to Rev. Mr. Perkins, of the American Board Mission, and her place was filled by Dr. Anna D. Gloss, whom Mrs. Perkins assisted during her first weeks and months. The medical work of the mission, which had thus far been closed, was opened and ably carried on by Dr. Lambuth, of the M. E. Church, South; and the medical work was opened up at Tsunhua by Dr. N. S. Hopkins. The force of workers was increased by the arrival of F. Brown, of the British and Foreign Bible Society.

The transfer of Mr. Pyke to Tsunhua left vacant the position at the head of the boys' school in Peking. Mr. Pilcher was appointed to this place. Previous to this time, in accordance with the recommendation of the annual meeting, the school was re-organized, the grade advanced, a new course of study adopted and a new name—the Wiley Institute—given to it, in honor of Bishop Wiley, who had just died.

The work so well commenced by Dr. Lambuth was carried on by Dr. Crews, who, with Mr. Gamewell and all the mission, had been driven out of West China. Dr. Edna G. Terry opened up medical work at Tsunhua in 1887, and in the same year Dr. Curtiss arrived and entered upon his work with Dr. Crews. Miss Vesta O. Greer arrived also in 1887, and entered upon her work as teacher of English in the Wiley Institute in Peking.

When Bishop Fowler visited Peking in 1888 he "examined into every feature of the work, and thoroughly explored the field; he visited Tsunhua and gave valuable advice for the spread of the work; he showed a very decided interest in the educational work, and urged that the Wiley Institute be constituted a university (!)." For this purpose "it was only necessary to alter the existing plan of organization, which was done on paper!" Boards of Trustees and Managers were organized both in China and the United States, and it was incorporated in the State of New York as the Peking University. Thus the change was wrought on paper, but much had to be done before it approximated anything like what its name implied. Dr. Pilcher was elected president, and no one ever thought that a better choice could have been made, for up to the time of his death his whole time, talent and effort, was spent in trying to make the school what its name implied.

Meantime all the evangelistic and medical work went on as usual. An industrial school was organized by Dr. Hopkins at Tsunhua, and another at Peking. A girls' school was organized at Tsunhua by Miss Hale, which has developed in a remarkable way. Woman's work was carried on by Miss Mary Ketring at Tsunhua, and by Miss Francis O. Wilson and Miss Anna E. Steere in Tientsin. In each of these places, as well as in Shantung and Laichow, boys' schools were opened, which became feeders to the lately organized university. The work left by the failure of the health of Miss Greer was taken up by Miss Hattie E. Davis, whose remarkable talent for organization has added two schools, composed of street waifs, which are termed the "Ragged School" and "Kindergarten."

Among the successful features of our mission work has been the girls' school at Peking, carried on at various times by Mrs. Gamewell, Miss Cushman, Miss Sears, Miss Steere and Mrs. Jewell. The school has grown to large proportions, and is now called the Girls' High School. It contains about one hundred girls, and from it has gone some very successful workers as wives of native preachers and teachers.

The medical work in Tientsin since 1890 has been carried on by Dr. Rachel R. Benn and Miss Ida Stevenson, who have not only carried on the dispensary and hospital work, but a prosperous work

in the west city, besides making hundreds of calls at the homes of natives.

Recently medical work has been opened by Dr. Anna D. Gloss in Peking, which promises to be a very successful work.

The mission work at present has grown to large proportions. By the death of Dr. Pilcher Dr. Lowry has been taken from evangelistic to educational work, but Mr. Davis, Mr. Pyke, Dr. Walker, Mr. Hobart and Mr. Hayner give their whole time to evangelistic work, which is the principal work of the mission. Nevertheless, a large amount of attention has been given to medical work among both men and women in Peking, Tientsin and Tsunhua, and all the physicians have combined country work with the city work, and evangelistic work with both; so that many of the Churches have grown out of the medical work, and many souls have been saved by those whose profession would seem to be that of healing the body.

A larger amount of attention has been given to educational work during the latter than the earlier years. Small day-schools have been established in all the districts; preparatory schools, partly self-supporting, have been established at Shantung, Tsunhua, Lanchou and Tientsin, in which students prepare themselves for entrance into the university. But the principal part of the educational work among girls is at Tsunhua and Peking, and for boys at Peking. A number of perpetual scholarships have been partly or wholly endowed, and a Pilcher Professorship has been started, towards which over two thousand dollars has been subscribed.

Last of all, the work done by the native preachers and teachers has been of the utmost importance. That China must be converted by converted Chinese there is little doubt. That China can be converted by converted Chinese there is no question. The Shantung work is among our most prosperous work, and yet a foreigner has never lived on our Shantung circuit.

Though there has been trouble often with preachers and teachers, the wonder is that there has not been more trouble.

A glance over the history of the last twenty-five years will show that the work has been carried on amid many difficulties and discouragements, but it will show a steady progress in a direction toward the establishment of Christ's Kingdom in China.



In Memoriam of Rev. C. R. Mills, D.D.

BY REV. C. W. MATEER, D.D., LL.D.

[Am. Presbyterian Mission.]

DR. MILLS was one of the older China missionaries, having almost completed thirty-nine years of missionary life. He graduated from Lafayette College, at Easton, Pa., at twenty-four years of age, studied theology three years, and came at once to China in 1856. He was first stationed at Shanghai, where he remained five years, and then removed to Tunchow, where he resided till his death. He received his literary degree from his Alma Mater twelve years ago. He died suddenly in the midst of ordinary health. He came home late in the afternoon from preaching in the street chapel, saying that he felt unusually tired. At supper he was taken suddenly ill and died about midnight.

Dr. Mills was pre-eminently a *good* man, full of faith and of good works. He impressed all who knew him with the depth and earnestness of his religious character. His kindness to the poor and suffering was untiring. He was a constant student of the Bible, and few men were more familiar with its pages. He was a man of varied scholarship, being especially well versed in history, both civil and ecclesiastical. As a missionary he was pre-eminently a preacher, making this his sole business. He itinerated more or less every year of his missionary life, preaching from village to village and from house to house. He was also pastor of the native Church in Tunchow, where he preached regularly on the Sabbath. His sermons were carefully prepared and full of Scripture truth. At our weekly English prayer-meeting his addresses were always interesting and instructive, and the inspiration of his prayers carried us all nearer to God. He was pre-eminently a man of prayer, and never seemed so much at home as when addressing God. The savor of his life will long be fragrant in Tunchow.

Dr. J. B. Hartwell made an address at his funeral, from which I take the following: "As a *man* Dr. Mills was of the noblest, owing allegiance supreme only to God. As a *friend* he was of the truest, loving and tender, discerning, quick and steadfast. As a Christian he was trustful, hopeful, conscientious, even spirited, consecrated. As an expounder of God's Word he was penetrating yet comprehensive, discerning the thoughts of the Spirit and applying

them with tact and power. As a *preacher* he was diligent and presistent, honest and faithful, having the courage of his convictions, which were clear cut and deep.

A BEAUTIFUL LIFE.

1

A beautiful life has ended, a precious one has gone
From earth's dim darkening shadows to heaven's glorious dawn.
Ended? Nay, not ended, 'tis a glorified life begun,
Where glad days are not numbered with each returning sun,
Where sickness, pain and sorrow are evermore unknown,
Where the waters of eternal life flow from the Great White Throne.

2

A beautiful life ; ah truly, words cannot speak his worth ;
A precious memory to those who knew him best on earth ;
A memory that shall linger around us everywhere
As linger sweet rare perfumes on balmy summer air ;
A memory that shall draw us nearer the heavenly home
Where our brother dear is waiting, until his loved ones come.

3

A beautiful life and holy, a life of faith in God ;
A life of meekness, treading the path his Saviour trod ;
A life of consecration, with constant, earnest plea ;
'None, none of self, dear Jesus, but *all* and *only* thee ;'
A life of willing service, service with love replete,
Seeking the joy of laying his sheaves at the Master's feet.


4

A beautiful soul has entered the pearly gates so bright ;
A soul by the blood of Jesus, made spotless pure and white.
Not alone to China's millions was his life of love well known ;
'Twas known to the holy angels gathered around the throne :
'Twas known to the blessed Saviour, who claimed him for His own,
And welcomed him to His presence, with the loving words, 'Well done.'

5

A precious one has left us : we shall hear his voice no more
Till we gather at the river, on the golden shining shore.
There, brother, we shall greet you, in a bond more sweet and dear
Than the fellowship of brotherhood, that blessed our sojourn here.
May the dear home chain now severed, the loving band thus riven,
There meet a band unbroken in the joy and peace of Heaven."

Col. Denby and Missions in China.

 R. DENBY, the U. S. Minister to China, in a dispatch just received at the Department of State, in describing the work of Christian missionaries in China, says :—

“I think that no one can controvert the patent fact that the Chinese are enormously benefited by the labors of the missionaries in their midst. Foreign hospitals are a great boon to the sick. China, before the advent of the foreigner, did not know what surgery was. There are more than twenty charity hospitals in China which are presided over by men of as great ability as can be found elsewhere in the world. Dr. Kerr’s hospital at Canton is one of the greatest institutions of the kind in the world. The viceroy, Li Hung-chang, has for years maintained at Tientsin at his own expense a foreign hospital. In the matter of education the movement is immense. There are schools and colleges all over China taught by the missionaries.

“Protestants and Catholics from nearly every country under the sun are engaged in this work, and, in my opinion, they do nothing but good. I leave out of this discussion the religious benefits conferred by converting Chinese persons to Christianity. This, of course, is the one supreme object and purpose of the missionaries, to which all else is subsidiary, but the subject is not to be discussed by a minister of the United States. There is no established religion in the United States, and the American Buddhist, Mahometan, Jew, infidel, or any other religionist, would receive at the hands of his country’s representatives abroad exactly the same consideration and protection as a Christian would. I can only say that converts to Christianity are numerous. There are supposed to be forty thousand Protestant converts now in China, and at least five hundred thousand Catholic converts. There are many native Christian Churches. The converts seem to be as devout as people of any other race.

“As far as my knowledge extends I can and do say that the missionaries in China are self-sacrificing ; that their lives are pure ; that they are devoted to their work ; that their influence is beneficial to the natives ; that the arts and sciences and civilization are greatly spread by their efforts ; that many useful Western books are translated by them into Chinese ; that they are the leaders in all charitable work, giving largely themselves, and personally

disbursing the funds with which they are intrusted; that they do make converts, and such converts are mentally benefited by conversion.

Opposed by the Literati.

"In answer to these statements, which are usually acknowledged to be true, it does not do to say, as if the answer were conclusive, that the literati and gentry are usually opposed to missionaries. This antagonism was to have been expected. The missionaries antagonize the worship of ancestors, which is one of the fundamental principles of the Chinese polity. They compel their converts to keep Sunday holy. The Chinese have no Sabbath. They work every day, except New Year's day and other holidays. No new religion ever won its way without meeting serious opposition. Under the treaties the missionary has a right to go to China. This right being admitted, no amount of antagonism can prevent its exercise. In the second place, let us see whether and how foreign countries are benefited by missionary work in China.

"Missionaries are the pioneers of trade and commerce. Civilization, learning, instruction, breed new wants, which commerce supplies. Look at the electric telegraph, now in every province in China but one. Look at the steam-ships which ply along the coast from Hongkong to Newchwang, and on the Yangtze up to Ichang. Look at the cities which have sprung up, like Shanghai, Tientsin, Hankow—handsome foreign cities, object lessons to the Chinese. Look at the railroad being now built from the Yellow Sea to the Amoor, of which about two hundred miles are completed. Will any one say that the fifteen hundred missionaries in China of Protestants, and perhaps more of Catholics, have not contributed to these results? Two hundred and fifty years ago the pious Catholic fathers taught astronomy, mathematics and the languages at Peking.

The Pioneers.

"The interior of China would have been nearly unknown to the outer world had not the missionaries visited it and described it. Some one may say that commercial agents might have done as much, but they are not allowed to locate in the interior. The missionary, inspired by holy zeal, goes everywhere, and by degrees foreign commerce and trade follow. I suppose that whenever an uncivilized, or semi-civilized country becomes civilized its trade and dealings with Western nations increase. Humanity has not devised any better, or even any as good, engine or means for civilizing savage people as proselytism to Christianity. The history of the world attests this fact.

"In the interests, therefore, of civilization, missionaries ought not only to be tolerated, but ought to receive the protection to which they are entitled from officials, and encouragement from other classes of people.

"It is too early now to consider what effect the existing war may have on the interests of missions. It is quite probable, however, that the spirit of progress developed by it will make mission work more important and influential than it has ever been."—*Washington Star*, May 16, 1895.

Educational Department.

JOHN FRYER, ESQ., LL.D., } *Editors.*
REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

Programme for the next Triennial Meeting of the Educational Association of China.

TO BE HELD ON THE FIRST WEDNESDAY IN MAY, 1896.

THE Educational Association of China, having at its last meeting ordered the Executive Committee to prepare a programme for the ensuing Triennial Meeting, the Committee took this matter under consideration at its last meeting, and made arrangements for the programme, as follows:—

"It was agreed that the programme be arranged for a four days' meeting, beginning on the first Wednesday in May, 1896; that the morning session of the first day be devoted to organization and business; that there be a mass meeting on Thursday night; and that there be a social gathering at St. John's College on Saturday afternoon, to which Mr. Pott extended a cordial invitation.

"Upon motion of Mr. Pott it was—

"*Resolved*, 1. That a list of subjects be prepared and circulated among the members of the Association, with the request that they suggest writers for the different subjects, with the understanding that the writer proposed by the largest number of members, for each subject, be invited to read a paper on the same at the Triennial Conference. Writers may or may not be members of the Association.

"2. That each member be requested to suggest any other subject outside of those contained in the list, which he or she might like to hear discussed, with the name of a writer for the same."

A list of subjects, suggested by members of the Executive Committee, has been prepared, and is given below. It is requested that all members of the Association send in their suggestions to the secretary as soon as possible, indicating the subjects which they desire to have discussed, and the names of writers for the same; at the same time we take this opportunity to urge upon all who are engaged in educational work in China the importance of joining our Association and of co-operation in the work which it is doing. The entrance fee is \$2.00 per annum, and the annual fee \$1.00. No doubt there are many who would be glad to join were the subject brought personally to their attention by those who are already members.

A list of the names of members appears in the Records of the last Triennial Meeting. It has been supplemented at various times among the "Notes and Items" in the RECORDER.

JOHN FRYER, *Chairman*.

J. A. SILSBY, *Secretary*.

LIST OF SUBJECTS SUGGESTED FOR PROGRAMME.

1. How to *specialize the education* given in our mission schools so as to make it bear as directly as possible on the future occupation of the student.

2. Are Chinese pupils generally deficient in the complete development of the *five senses*? If so, what systems of teaching or training should be employed to counteract this defect.

3. Suggestions respecting mission school *libraries*, with catalogues of such available books in Chinese as ought to be found in the library of each grade of school.

4. The relation of *physical* to *mental and moral development* in our mission schools.

5. To what extent should the idea of *self-support* be kept in view in all educational work of a missionary character in China.

6. How to teach such a subject as *arithmetic* in our elementary schools, with specimens of series of lessons that have proved successful.

7. The present and future *relation of our Association* to the cause of *general education* in China.

8. The desirability of teaching *natural history* in mission schools and the facilities that each grade of school should possess for this branch of instruction.

9. In what branches of *native industrial or commercial occupations* is it possible to educate and prepare boys in our schools, so that they may be in demand all over the empire.

10. How to extend the influence of *elementary day-schools* in all places which missionaries can reach so as to make them of the greatest benefit to the people of the locality as well as advantageous to the missionary cause.

11. Catalogues of simple and economical *physical science apparatus*, suitable for each grade of missionary school.

12. How to use to the best advantage the *wall charts* and accompanying *hand-books* issued by the Educational Association.

13. Reasons for and against receiving girls with *bound feet* into mission schools.

14. How to *influence parents and relatives* through their children in every grade of mission school.

15. The place of the *Kindergarten* in missionary educational work.

16. Glimpses of *student life* in mission schools and colleges in China with notices of successful or praiseworthy students.

17. *Boarding and Day-schools*: their relative advantages and disadvantages.

18. Is it advisable to teach *drawing* to Chinese pupils in our schools and colleges. If so, to what extent, what kind, and how should it be taught.

19. A sketch of what has been done and what it is possible to do to teach and benefit the *defective classes* in China.

20. To what extent should *co-education* obtain in mission schools.

21. Practical methods for *manual training* in Chinese schools.

22. What *games* or *amusements* should be encouraged in our schools, and how should they be superintended and taught.

23. Could a mutually beneficial *system of correspondence* be started under foreign superintendence among the elder pupils of our schools in different parts of China.

24. To what extent should the teaching and practice of *vocal and instrumental music* form part of the curriculum or recreation in our schools.

25. What *school songs* and *songs for recreation and amusement* should we teach and encourage in our schools. Have such songs been tried, and if so with what result, and who will supply copies.

26. A simple system of *phonetic writing and printing* that will serve alike for the seeing, the blind and the deaf-mutes, and be capable of adaptation to any of the dialects of China.

27. Suggestions on the subject of suitable *school buildings* and *school furniture* for mission schools.

28. Suggestions for suitable *gymnastics and drill*, both for the school room and play ground for Chinese pupils.

29. Suggestions for a *type-writer* to write the Chinese characters and thus give employment to pupils as stenographers.

30. The special training and preparation of graduates from our schools to serve as *teachers* of different grades. The qualifications necessary for such teachers.

31. The advantages of teaching *the mandarin dialect* as an *accomplishment* in schools where other dialects are spoken; with methods, etc.

32. What *regular examinations* should be held in mission schools, how should they be conducted, and how bear on past studies.

33. What *education* should be given in mission schools in place of the usual studies carried on in ordinary Chinese schools, and how conducted.

34. *Attractive story books* to interest, amuse and edify children of all ages out of school hours.

35. Suggestions as to how the *magic lantern* may be made of more general service as an auxiliary in teaching different subjects.

36. What are the *discouragements* most frequently experienced by teachers in mission schools, and how may they be removed or alleviated.

37. What determines the *value of a text-book* for use in Chinese schools, and what text-books have proved of most value in different teacher's hands.

38. With our present experience does it pay to use mission funds for teaching the *English language*.

39. What system of *rewards and punishments* has been found most effective in mission schools and colleges. Has severe *corporal punishment* ever been found necessary, and if so, how administered and with what result.

40. In the case of heathen pupils in our day or other schools ought attendance at, and joining in, *Christian religious worship* to be *voluntary* or *compulsory*?

41. *New systems of teaching* Chinese pupils to read, write and explain the Bible, the Chinese classics and other subjects have been proposed by different teachers. Will some one collect information and report upon these systems?

42. *Untruthfulness and deficient conscientiousness* are evils found to a greater or less degree in all mission schools. What methods have been successfully adopted to eradicate or diminish them!

43. *Debating Societies* or *Lyceums* are organized in some of our higher schools or colleges. Particulars and suggestions would be of value from those who have tried the experiment and been successful.

44. "*The Christian Endeavour Movement*" in connection with the various educational establishments in China.

45. *Temperance Physiology* should form an important factor in mission school education in China as it does in schools in the U. S. A. and elsewhere.

46. *Native Missionary Societies* are organized in connection with some of our large schools, and some of them are doing good work. Particulars and methods of operation ought to be forthcoming.

47. *Sanitary Rules, Arrangements and Appliances* in mission schools, that will conduce alike to the health and comfort of native scholars and foreign teachers.

48. What ought to be the *qualifications* and *attainments* of pupils who graduate from our Chinese elementary, intermediate and high schools or colleges? What may be the average *percentage* actually acquired?

49. The importance and possibility of starting a *museum*, however small, in connection with every mission school in the empire, with hints as to how to begin and carry on the work.

50. *Etiquette* that should be practiced between pupils themselves, between teachers and pupils, and between visitors and pupils, both in male and female schools.

51. *Theological Schools*. (a) Their use; (b) Management; (c) Qualifications of entrance; (d) Curriculum.

52. *Scientific Terminology*, with special reference to—(a) Physics; (b) Chemistry; (c) Mathematics. Compare native and foreign terms.

53. Comparative advantages and disadvantages in the use of *native and foreign buildings* in regard to—(a) Mission work in general; (b) Educational work in particular.

54. *Medical Schools*. Their present and future possibilities.

55. Sending native students to *foreign countries* for education.

56. The place of the *vernaculars* in educational work.

57. *The mind of the Chinese youth* considered from the psychological standpoint, and the best way to supply its defects.

58. *A system of Examinations* to be inaugurated, and degrees to be conferred by the Educational Association of China.

59. The introduction in all schools of an *alphabetical system*. Can a Chinese alphabet be constructed, using Chinese characters to represent all the sounds used in speaking, and spelling words with them phonetically?

60. What shall we do with the *Chinese classics* and the *Wêng-chang* in our educational work?

61. To what extent should *Wên-li* be taught in our *girls' schools*, and what is the best method for teaching it?

62. *Methods of Teaching.* (a) What Chinese methods can be usefully employed; (b) What foreign methods can be introduced.

63. The place of *English* in mission schools. (a) When should it be introduced, *i.e.*, at what stage in the course of study; (b) How many years should it be taught; (c) Should it be used to teach science?

64. The *changed aspect of China* and the increased opportunities for educational work.

65. How to secure the enforcement of the *government regulations* with regard to mathematics and science in the government examinations.

66. *Girls' Boarding-schools.* (a) Curriculum; (b) Terms of admission and attendance; (c) Domestic management.

67. *Young Men's and Young Women's Christian Associations*, how best organized and maintained in Chinese mission schools and colleges.

Notes and Items.

We understand that some time ago the British minister advised Rev. Gilbert Reid to prepare a document on "the Changes needed in Chinese Education." On the very day he finished and copied this document he was invited by Prince Kung to an interview at the Tsung-li Yamén. At the close Mr. Reid presented this document, and has since presented other copies to other Chinese ministers and their Secretaries.

A correspondent writes: "I have been considering whether it is possible to establish a consistent line of demarcation for chemical and physical ideas in Chinese. It seems to me that 質 comes near to the idea of the chemical basis of things, while 體 might represent the physical idea. Thus we could have 砂 質=atom and 砂 體=molecule. I do not know, however, "if such a distinction could be kept up all through; for instance in such terms as affinity, cohesion, &c."

*The Kucheng Martyrs: In Memoriam.**

"Of whom the world was not worthy."

Hebrews xi. 38.

THE text is a parenthesis, and it is easy to see that it was penned in a moment of intense feeling. With earnest desire and intent to encourage and strengthen Jewish converts to the Christian faith who were assailed by persecution and trial, and who were tempted to apostasy, the writer of the epistle here pointed to the noble and inspiring example of the faithful of former times. He told of the great expectations they cherished, the lofty aims they steadfastly pursued, the fierce opposition they encountered, the losses and tortures inflicted upon them, the cruel and bloody deaths which some of them unflinchingly met, rather than turn away from their allegiance to God and their devotion to His cause. But in the very midst of the recital his blood caught fire, his pen was suddenly stayed, nor could he proceed with his narration until he had paid them this tribute of high admiration.

It is not possible, it would be far too affecting, for me to recount the particulars of the foul deed of blood and shame which was wrought at Kucheng on the first of this month. The statements of those who were near at the time, and I may mention particularly that of Rev. H. S. Phillips, have been read by us all, and have stirred in us mingled indignation, horror and grief. We are, I believe and trust, absolutely at one in the resolve that nothing shall be wanting on our part—nothing that lies within our power, to make the repetition of such occurrences quite impossible. Not only upon the broad ground of humanity and the narrower ground of kinship, but *as the friends of China* we take up this position. For it is certain that if the state of things continues, under which such deeds are perpetrated, the stigma of barbarism must attach to this country and bar the way of progress indefinitely. Recent events demonstrate clearly, that unless what have rightly been termed the "gigantic charities" of Europe and America to China, are not to fail of their fitting issue, justice must be vindicated in the case of those who are responsible for riot and bloodshed. We would on no account whatsoever misrepresent either the letter or the spirit of the Gospel of Jesus Christ. It is no wild cry for vengeance that we utter. But an obligation rests upon us, which we have no desire to decline,—the obligation to do our best, our very utmost, to secure the safety and peace of our nationals who are engaged in any

* Preached by Rev. J. STEVENS, at the Memorial Service held in Union Church, Shanghai, August 11, 1895.

honorable and lawful calling, missionary or other, in any part of this great country. I say again, if we have the good of China at heart, we must see that restraint is put upon those with whom the guilt of these terrible outrages lies, and who are not more our enemies than they are the enemies of their own people and land.

"Mercy is not itself that oft seems so,
Pardon is still the cause of second woe."

But I turn from this, and also leave aside controversial questions which might here arise, to lay a garland upon the newly turned graves of the Kucheng martyrs,—for martyrs we may unhesitatingly name them,—and the garland shall be this high but appropriate eulogium, "Of whom the world was not worthy."

I.

Our brother and our sisters who have fallen, stood in the glorious succession of the prophets and apostles and other servants of God—of the men and women of faith. The manner of their death has brought them prominently into view, but they were noble when, perhaps, yet unknown beyond a comparatively small circle. The life they lived, rather than the death they died, renders them worthy of all honor to-day. It was not my privilege to know any of them personally, but I am told that more than one of their number came out from refined and wealthy homes. What was it, I ask, that impelled them to leave circumstances of ease, of comfort and pleasure, and to come to live and labour among and for the Chinese?

The true missionary needs no apology from me or any other man. It were simply an impertinence at this time of day to put forward any in his behalf. But truth requires us to recognize, that the missionary, who is really such, is a man, or woman as the case may be, of faith. It is because he believes that Christ is the rightful Prince and the one Saviour of men, that the command of Christ to evangelize the nations is imperative and binding, that the triumph of the Kingdom of Christ is certain, and because he believes in the infinite value of every soul redeemed of Christ, that he is what he is, and does what he does. To me it seems that the missionary who is a missionary indeed, more than most other Christians, must have received of the Spirit of Him "who though He was rich for our sakes became poor, that we through His poverty might be rich." There are many who wonder why it is that in spite of all the reverses, the disappointments and delays which attend the missionary enterprise, there are men and women who continue to prosecute it. There are, I believe, vast multitudes of the Chinese to whom the

missionary is an enigma. "Why," they inquire, "does he trouble to come to teach us his religion, to preach to us his Saviour?" And, doubtless, there are some who think that the missionary is not wholly disinterested; that he has, to use a phrase whose meaning is well understood, some "axe of his own to grind." Such as hold this opinion must be strangely unaware of the constraining power of the love of Christ, and strangely unaware of the real conditions and character of missionary life and work. No, here is the explanation; the missionary is a believer in Jesus Christ, and believing he cannot but seek to obey His word and do His will. And among all men there is no life more worthy to be held in esteem and honor than that which is purely and truly given up to the service of the race in the name of Christ; given up without hope of material reward, without prospect of immediate wide success, and at the certain sacrifice of much that is pleasant and desirable, and, as the history of missions abundantly shows, at some risk of meeting a violent end.

II.

We shall best do honor to the memory of our murdered friends of Kucheng, by living the life of faith ourselves. We have seen that the writer of this epistle held up before his readers the roll of the heroes of faith, and bade them also to look steadfastly to Jesus and to run the race set before them by Him. It is not, of course, suggested that we should all become missionaries in the common acceptation of that term. We are not called to that, nor is it desirable that we should be. Christ needs, and the world needs, Christian men of business, Christian doctors and lawyers, Christian soldiers and sailors, Christians in every position and of every capacity. The life of faith towards Christ and of ministry in behalf of Christ, may be lived in any honorable calling. And a new dignity and a new interest attaches to every duty when fulfilled as unto Him and for the advance of His Kingdom, and not simply for personal advantage and gain.

But I would especially urge that it is incumbent upon us—or perhaps I should rather say that it is our privilege—to see to it that the work our friends have laid down is not suffered to fail or flag. Let us take the banner from their hands now stiffened in death, and carry it forward to victory. The kingdoms of the world are the kingdoms of our Lord and of His Christ. China, and all other lands, shall yet come under the sway of the Lord our Righteousness, the Prince of Peace. We can all in some way or another hasten the coming of the day of God in this dark land, now full of the habitations of cruelty. At the least we can uphold the hands, and cheer the hearts of our missionary friends. The work is slow, we say, hardly worth the doing! Well, it took three centuries for Christianity to

conquer paganism in the Roman Empire, but at length it was done. The work of Christianizing our own race—the Anglo-Saxon—was no light or easy task, but now for centuries we have been reaping the priceless harvests, sown with the tears and blood of those who sought us out and preached Christ to us in the days when we were in darkness and degradation. The beginning of the triumph of Christianity dates from the hour of its apparent defeat. The blood of the martyrs has always proved the seed of the Church. God grant that the Kucheng murders may mark the dawn of a new and brighter day for the Christian Church in China! Much has already been done. Chinese converts are numbered to-day by scores of thousands; and we have it on the testimony of Mr. Arnold Foster, a man whose sight is clear and whose judgment is sound, that there are individuals among them who are worth all the money and effort that has been expended in missionary operations. It would be a shame and a disgrace to us if we suffered the work to be checked for a moment by the pride and ignorance and cunning of the mandarinat of the empire.

III.

"Of whom the world was not worthy." That surely—we say it with deep reverence—is the Divine pronouncement upon the lives of those whom we here mourn. The New Testament declares in many a passage that *martyrdom is coronation*. Men who looked on saw only the short sharp struggle, and then the bruised, wounded, charred bodies of those who were so brutally done to death. But faith knows that the chariots and horsemen of the Lord were there. Nay, more and better, faith knows that the Lord Himself was there to receive His servants to abide with Him for ever. They died at the hands of those to whom they sought to bring the knowledge of God's gift of eternal life in Jesus Christ, and it cannot be that they have failed of their reward. Their deathday was really their birthday. The world was not worthy of them, and the Master has taken them to His own home. Their murderers, as they turned away from their horrid deed of blood, exclaimed, "The foreigners are dead!" The glorified before the throne said with joy, "Our kinsfolk are arrived at home."

This, brethren, is our confidence as it is also our joy to-day, that above the violence of the fierce tempest which beat upon our friends, they heard the voice of their Lord, saying, "Peace be still," and straightway experienced the great and hallowed calm of heaven.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

The Hwa-sang Massacre.

BY REV. P. W. PITCHER.

[American Reformed Church Mission, Ku-liang.]

[As space is limited, and a complete but condensed account of the tragedy appears in the *Diary of Events*, the particulars supplied by Mr. Pitcher are omitted.—Ed.]

AMID the awful gloom of this terrible storm let me tell of some gleams of eternal brightness that flashed through the rifted clouds.

First, the faithfulness of Miss Hartford's servant. He may have been a teacher, or colporteur, or something else; but servant is an honorable name, so this *gentleman* may never be ashamed of being called a servant, whoever he was.

Miss Hartford, when attacked with the trident spear (now in Dr. Gregory's possession) grabbed the ugly weapon, and quick as a flash threw it aside, and it just grazed her left ear. The force of the blow knocked her down, when the villain began beating her. At this moment her servant rushed in and grappled with the fiend, and while the two were rolling over each other in the struggle Miss Hartford escaped and hid away in the brushwood. The old servant also escaped, although he was severely beaten. If a man ever deserved a crown he does.

One of Miss Hartford's female servants also deserves much praise. While Miss Hartford was being attacked this servant begged of some of the mountain people to help. No one would. This servant only got kicks and blows for her prayers.

Second, when the wretches approached the house where the Zenana ladies were living the ladies hastened out of the back entrance of the house, hoping to get away unobserved, but they were immediately surrounded. They begged for their lives, asked what injury they had ever done; if it was money they were after they could have it. Then an old man of the place *got down on his knees and just begged* for the lives of these ladies. It was the only instance of any native of the place who raised a finger to help. No one seems to know who he was; perhaps he was a hearer. More than one of the wretches were moved by his appeal, and seemed about to acquiesce, when the leader appeared on the scene, and with unfurled banner yelled: "You know your orders—kill"! And thus they were struck down.

Oh the heartlessness of some of the people. When the survivors started to leave Hwa-sang not a man would help carry the chairs or coffins. Dr. Gregory, who had come up from Kucheng, very firmly told the magistrate that he *must secure* men to help them. The magistrate had to have one man beaten with forty stripes before assistance could be secured. There were plenty of helpers after that.

Just one other instance of this kind. When the party reached Foochow they first landed at a jetty to let some of the people off, and when they started to a jetty lower down the river, in order to land the wounded nearer the hospital, the boatmen refused to do so without more cash being guaranteed.

Two worlds ought to know of Col. Hixson's (U. S. Consul) gallant conduct in this most distressing event. England, as well as America, has much to thank Col. Hixson for. Night and day, with untiring energy, he has worked on this case, and he took measures at once to rescue and to provide every possible comfort for those who had escaped the horrible massacre at Hwa-sang mountain. Without waiting on ceremony he rushed into the august presence of the Viceroy and (as I understand) requested that a launch be made ready to proceed up the Min River to bring down the survivors. Whether it was a request, or whatever it was, the launch was made ready, and in due time started.

There is a time for ceremony and there is a time for prompt action without ceremony.

* * * *

After giving some heartrending details regarding the bringing of the killed and wounded to Foochow the writer continues:—

Only a faith firmly fixed on the "Everlasting Rock" can withstand such a shock. Thank God for a faith that stands here and can pierce this black thunder riven cloud and see the King on the throne and hear His divine declaration, proclaiming both the efficiency and the abundance of the Gospel "to the uttermost." And because the Gospel is divine and Christ is with us it must and will prevail here. No one believes this more fully than myself. At the same time, our *Christian government* should stand by us in such a time as this. Aye, Christian governments should more heartily support us in this work of evangelizing China. And try as I may I cannot banish the feeling that our government in some measure is to blame for this another outrage.

We may talk about the brutality of these ignorant Chinese as much as we please, and it is very true, but what must be thought of an enlightened nation that seems, at least, to rest the value of human life on indemnities? I may be speaking strongly, but on account of this atrocious crime I am moved to speak strongly.

Human life cannot be figured up in dollars and cents. Indemnities pay—the *officials*. Everyone of such adjustments just fills the coffers of these avaricious Shylocks. How long is an enlightened nation going to sit still and see such things go on?

They have been going on, and once more, with ten lives slain, we are confronted with the same query: "What will you do about it?" Do about it? Are we going to sit down again and figure up the cost in money values? God forbid. Something more than this should be demanded and given. This nation should be made to open the doors everywhere, not only to merchants but to missionaries, and guarantees given that *missionaries*, as well as merchants, shall be protected.

The *officials* should be made to open these doors; for they are the ones who are making the stupendous effort to keep them closed, in order that they may keep out the light, and *keep in the darkness* and the superstitions, so that they may in the old pharisaical spirit squeeze out of an ignorant people filthy coin. In all such troubles as the present the poor people are the sufferers. The government has *compelled* them to suffer; now it is about time the government suffered. Let it show the world what every enlightened mortal under the sky already knows—*its rottenness to the core*.

The one action necessary now (and it was just as necessary before) is to make these officials understand that the Christian governments of the world *will not endure such shocking and revolting outrages*, and we will see a new order of things.

It will be a burning shame if our government does not help to institute a new policy in dealing with China after such a slaughter. No matter if they are British subjects. The voice of thy brother's blood calleth. And may we hope that public sentiment at home will demand of their respective governments the very highest type of truth and righteousness, and that these governments in turn shall demand that their subjects all over the world shall stand with them. The money policy prevails all along the line. Too much so. It has not been—alas it has not been—how many lives can be saved from everlasting despair, but how many shekels can be wrung out of a heathen people. It is rum in Africa. It is opium in China. Out with them! May this fearful wreck of human life shake the Christian world to its very foundation and arouse it as it has never before been aroused.

The blood of the martyrs is the seed of the Church. Once more has that holy baptism fallen upon the Church of Christ in China, while our friends wear the martyr's crown, rejoicing before the throne—resting from their labors. So may rich blessings be visited upon the Church universal and Christ's kingdom more quickly come.

To the Christian Missionaries laboring throughout China.

DEAR BRETHREN:—

HAVING heard, from the personal testimony of several of the victims, as well as from the public press, of the perils, distresses, anxieties, losses of life and property and gradually increasing frequency of riots and outbreaks of violence against you, our beloved brethren and sisters in Christ, labouring for our common cause in China—we, your fellow-labourers in the extension of the Master's Kingdom, desire in convention assembled to convey to you an expression of the deep sorrow and pain which these tidings are causing us, and an assurance of our sincere

sympathy with you at this critical juncture, as well as of our continual remembrance of you all, both individually and collectively, before the throne of grace, praying that you may be protected, strengthened, sustained and comforted by the Divine Paraclete.

May you realize a consoling fulfilment of the precious promise, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."

May you have grace to hold fast to the exhortation in the following verses: Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength.

And may the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

On behalf of the Arima Christian Conference I have the honor to remain

Yours in the Master's service,

ARTHUR T. HILL,

Secretary.

A. D. HAIL,

Chairman.

Arima, Japan, Aug. 13, 1895.

Correspondence.

A SUGGESTION FOR THE REVISERS.

Shao-wu, Foochow, China, June 18, 1895.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As a proposition has been made that suggestions be offered by any one in regard to the revision of the Scriptures in Chinese I venture to relate a bit of experience in the use of the current mandarin translation of the Book of Proverbs.

I was conversing with some students about the best way to get a good general idea of the book, and I suggested that they take different topics and trace them through it, as "Pride," or "Anger," or "Diligence." To illustrate I took "Reproof," and gave out texts

for them to find; but I found things somewhat mixed up. One word of the original, tokachath, was rendered by seven different phrases. Thus in Prov. i. 23, i. 25 and i. 30, it was translated by tuh⁵. ch'ih⁵ (督斥), reproof. In iii. 11, v. 12, xv. 10 and xxix. 15, it was rendered by tuh⁵. tseh⁵ (督責), admonition. In vi. 23 and x. 17, it was rendered by king³. kiao⁴ (警告), warning. In xiii. 18, it was rendered by kia⁴. yen² (誠言), prohibition (?). In xv. 5, by kia⁴. ming⁴ (誠命), commandment. In xv. 31, by hiung⁴. hwui⁴ (訓誨), instruction; and in xv. 32, by k'uen⁴. kiao⁴ (勸教), exhortation. The first and second of these phrases, and perhaps the third, may be taken to represent fairly well the idea of the original,

to discriminate against and rectify what is wrong; but the rest certainly do seem far fetched.

Taking up the Foochow colloquial translation of Proverbs I find this one word of the original everywhere represented by tseh⁵-pi⁴ (責備), reproof. This, which by the way is a colloquialism, does not always give quite so smooth reading; but it is true to experience and true to the unflinching fidelity of our Father in His dealings with His erring children. The need of reproof, of being set right from the wrong, is a constantly recurring fact in our experience; and I trust that our Chinese Scriptures will be set right in this matter.

J. E. WALKER.

PERSECUTION AT TAI-PING-FOO.

Shanghai, Aug. 26th, 1895.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In connection with the anti-foreign spirit now being manifested in China the readers of your valuable magazine may be interested to hear of some events which have been transpiring at Tai-ping-foo.

The persecution which has broken out there has been initiated and carried on by men of rank, professing to act in an official capacity. They have not thought it worth while in this case to incite the rabble to an outbreak, as the following facts will show:—

In the spring of 1894 a graduate of our medical school opened an office in Tai-ping. His prospects were very bright for a time, until one day the Sze called for consultation and took exception to the fact that the name of the medicine offered him was not written in Chinese. The physician explained that many of the foreign drugs were unknown to the Chinese medical school, and

that it was often impossible to give a Chinese name.

The explanation only awakened the wrath of the Sze, who at once attempted to procure the arrest of the physician for the offence of dispensing medicines, the character of which was known only to himself. The Hsien replied that two men in his Yamên, whom the native physicians had given up to die, were cured by the physician in question, and he thought there was nothing to fear from his medicines.

Had the complainant been honest he would at least have awaited developments before taking farther steps; on the contrary, he began a campaign of agitation, which resulted in a partial boycott. The father and uncle of the physician, who were furnishing him capital for his drug-store, became alarmed, and he was obliged to retire. We could afford no effectual protection, as he was a Chinese subject, engaged in his own work and living on his own rented premises.

We fully realized that this attack was prompted by hostility to foreign things in general, and perhaps to Christianity in particular, but we scarcely anticipated the next move, which occurred about six weeks ago, when our school teacher, a Siu-tsai, was arrested by a force of water police and taken, not before the magistrate but before the Sze, who ordered him whipped on the palm, and released him with an admonition that a Confucianist should be in better business than teaching school for a sect of "pig worshippers."

The teacher returned to his school, whereupon the matter was represented to the Literary Chancellor, who deprived him of his degree. He soon after received notice that it would go hard with him if he continued teaching for us. The Sunday following these occurrences a force of water police were paraded in front of our chapel, and the

native Christians prevented from assembling for worship. Our work is practically closed up.

Two charges were made against our school teacher—stealing and attempting to force an entrance into the women's apartments in the home of Chen Lao-ye. Those are both criminal offences; if the teacher was really supposed to be guilty of either why was he not arraigned before the proper civil magistrate? We have evidence that the magistrate was appealed to, but as in the case of the physician last year he decided there was no just cause for action against the teacher.

The Sze has stated that the immediate reason for the arrest was the episode at Chen-lao-ye's, but that for a long time the teacher's conduct had "not been according to duty." For two years he had been affiliating with Christians, and had at length joined the Church. No doubt the Sze of a Confucian college would find in this sufficient ground for the charge—"Conduct not according to duty."

The matter is now in the hands of the U. S. Consul at Chinkiang, and we are awaiting the result. Chinese of rank have assumed official authority to which they have no legal title, and have entered the premises of foreigners to make arrests. Unless reparation is promptly exacted it is difficult to see what legal rights are left to foreigners in China.

W. C. LONGDEN.

A REPORT OF WORK.

Tsun-hua, China, July 18th, 1895.

To the Editor of

"THE CHINESE RECORDER."

DEAR BRO.: I am sure you and the readers of the RECORDER will be glad to know of the progress of the Lord's work in this part of China. Our station is midway between Peking and Shan-hai-kuan, the

terminus of the Great Wall; we are within sight of the latter in a valley surrounded by hills on all sides.

Our first convert was received into the Church some twenty years ago. His neighbors were greatly incensed, and threatened to kill him and destroy his house. They, however, did neither, and last winter the dear old man went home in peace. The change since that time has been great. We have had missionaries residing in the station about ten years, have hospitals for men and for women, schools for boys and for girls, and in the surrounding country village day-schools. The attitude of the people is friendly. We never hear the offensive epithet so common in other sections. The immediate prospect from an evangelistic point of view is very encouraging. But before writing of this more particularly I must refer to a few months' experience during the winter.

There has been a sore famine throughout this section since last fall. First the rains destroyed the early crops, and then a severe hail-storm beat the late crops into the ground, and the people were left at the beginning of the winter absolutely helpless. As is usual in hard times the people took to sweeping up wild grass seed from the fields, but even this was mostly destroyed so that where heretofore a *tao* could be collected they could not get a *sheng*. Whole families of ten and a dozen were living on a *sheng* of this poor food per day, mixed with crushed peanut shucks, sweet potato vines or chaff for *jilling*! They tore their pillows open to obtain the latter!

Our native Christians, at the suggestion of Bro. Hobart, instead of having their usual Christmas feast, took up a collection and subscription to aid the poor; we putting in our mite with the rest—what we thought

we could afford to give during the three winter months. But the famine has been much sorer than we anticipated, so that the calls on us have been most urgent, unremitting and distressing. Our subscriptions have been doubled and quadrupled, and still it seemed but a drop in the bucket. So pitious and distressing were the sights around us that I could endure it no longer without putting forth extra effort still. I have three small day-schools in my three preaching places. The parents were unwilling to send their children to a *Christian* school, hence the attendance was small, only from six to ten in each, and these were leaving, because they were so hungry they could not study. I determined to kill *three* birds with one stone, viz., break down the prejudice of the people, if possible give help where it was most needed—to the *children*, and what was most important of all give them *Christian* teaching. Consequently, in early March, I told the teachers and stewards of the Church at our station to gather up thirty-five children, and I would give them one meal of *cheo* (soft rice) per day for four months, till wheat harvest. The same was done at the other stations, and an additional school established in the city, making four schools with an aggregate of 120 pupils. In the meantime, on account of the famine and the lack of means of transportation, grain doubled, and some kinds trebled in price. We had no appropriation for this work, so I concluded to bear the expense myself—at least to assume the responsibility of it.

On going to Tientsin I told our friends what I had done in view of the terrible distress. One of the *Monocacy* men hearing this suggested that I go on board and ask "the boys" for help. This I did; the officers and men quickly responding with a gift of \$96.

The Shanghai Y. M. C. A. also came to the rescue with a contribution of about \$30.00, and others swelled the amount to Tls. 120. The time to close has arrived, and I find the expense has been about Tls. 200.00. Now, as to the influence of the experiment.

It has more than met my expectation. The children look better than any in their villages. There was no trouble about getting them to *attend*. We could have had 200 in each school. The only trouble was to keep them out. It was a sight to see those thirty-five half-starved children sit on the benches and *k'angs* while the food was being dipped from the great earthen-ware basins and poured into their bowls; their eyes sparkled and faces gleamed. Then to see them bow their heads while the blessing was being asked, and *then* to see that bowl of rice poised in mid air and disappear; it was a sight that did one good. Surely, "It is more blessed to give than to receive." Would that the kind friends who aided could have seen it too. The children did well in their studies; most of them committing to memory the Christian "Three Character Classic," catechism, Ten Commandments, and some, the Acts. They were at Church every Sunday, and on the whole learned more of the Gospel than many adults know. These essential facts of Christianity they have carried to their homes; in fact they have all been little preachers.

There seems to be quite a general opinion among the people that these calamities which have come upon them are on account of their sins. I have never seen them so willing to listen to the Gospel. Just now I am out with a company of young men—preachers and teachers from our schools—on an evangelistic tour. We make our head-quarters at one of our chapels and go out to the surrounding villages, preaching

in the street. The people sit and listen by the hour, giving assent to everything we preach; no one contradicting. If a man or a child makes a disturbance he is soon "put out." Last Sunday was a very interesting day. Mrs. Verity came out on Saturday, had a women's meeting Sunday a.m., while we had one with the men. At the preaching service the small chapel was crowded to its utmost capacity, and many standing outside. I preached from the text, "What think ye of Christ? Whose Son is He?" holding them strictly to the fact that Ho was the Son of the one true God, that their idols were utterly false, that if they wanted to go to heaven, where there was no more suffering, they *must* follow Jesus, who is "the way." No one could come to the Father except through Jesus, the *mediator*.

I saw there was a deep interest, but hardly dared suggest that any of them put their names down as seekers, for fear they did not understand what it implied. I had, however, no more than ceased speaking when one of the native helpers suggested to them that it was a good opportunity, if they wished to act on what they had heard and follow Jesus, to put their names down as seekers.

Several came forward, whom we feared had hopes only of gain, charity. We questioned and cross-questioned them, but they still maintained that it was their desire to serve the Son of God and go to heaven.

About thirty enrolled—women. Then we asked if there were *men* who wished to do the same. Two men came forward, whom I had noticed listening very attentively. One of them said, "We are from T'ai-

p'ing-chuang, five *li* west; you preached on our streets a couple of days ago; I with others heard you and liked the doctrine you promulgated. There are between ten and twenty of us ('shi-chi') who were very favorably impressed, and the others requested us to come here to-day and listen farther, and if we still agreed to what we heard they (these 'shi-chi') wished to enroll themselves as members."

The helper asked them *what* they heard in the preaching that impressed them favorably. They replied, "That there is one true God, and that Jesus is His Son and our mediator (chong-ren)." We told them they had heard correctly; that was what we had preached.

We agreed to return some day soon and preach again, which we did on the following Wednesday. The people listened for three and a half hours, sitting in the street in the shade of a large tree. We rebuked them very plainly for their sins and apostasy from God in worshipping idols and their ancestors. No one objected or took any offence at what we said, but on the other hand, were strongly inclined to accept Christ.

In another village, where there is a family of Christians, they sat for three hours, during the noon resting season, paying strict attention to what was said. The time seems near at hand when God is going to move the hearts of these people away from their idols and incline them to Himself. We cannot tell yet what will be the outcome, but let us hope and pray that the seeming interest is genuine.

Yours fraternally,

GEO. W. VERITY.

Our Book Table.

A History of the Szechuen Riots. By ALFRED CUNNINGHAM, Sub-editor *Shanghai Mercury*.

This book gives an account of the Szechuen Riots as far as obtainable at the time of its publication. After giving his own views as based on the depositions of a number of refugees the compiler presents a record of the indignation meetings held at Hankow, Chungking and Shanghai; also the very important report of the committee appointed at the meeting of American citizens held at Shanghai "to ascertain the facts in reference to the Szechuen outrages." But the most important part of the book, in fact that on which the rest of the book depends, is made up of the statements of the refugees, and a translation of the proclamations issued by the Viceroy and Taotais, and of the placards posted at or before the time of the riots. The book is very opportune, in that it collects into permanent form all the important facts at present known, and in view of the fact that the Kucheng massacre follows so close on the Szechuen outrages it ought to be read by every one to see if there is any real connection between these two great uprisings, and whether they were not both stirred up by the mandarins.

J. B.

我當何爲可得救 (What must I do to be saved). By Rev. F. E. Meigs. Presbyterian Mission Press.

This is a pamphlet of some 4000 characters, setting forth briefly and generally in scriptural language the writer's conception of the plan of salvation. It is written in easy, fluent Wên-li, and is the result of careful conscientious work. Dwelling first on the incomparable value of man's soul and the hopelessness

of its present state owing to the grievous sin into which it has fallen it proceeds to answer the question in the title. Mentioning the commandments, man's inability to fulfil them is shown, and the questioner is directed to salvation in Christ, with the stipulation that man as a free agent must voluntarily accept of the offer. Having dwelt with some length on the narratives of the Philippian Jailor, Peter's Preaching in Jerusalem and the Ethiopian Eunuch, the writer draws therefrom four successive steps in God's plan of salvation, *i.e.*, faith, repentance, confession, and reception of baptism. Continuing he speaks of the office of the Holy Spirit in renewing the will, the necessity that the believer be steadfast in faith and obedience that he may at last obtain the crown, the help afforded in this by God in His three-fold character; of the inspired Bible as the guide, of the place of prayer in the Christian life, of baptism and its futility if not preceded by faith and repentance, and of the divinity of Christ. Altogether it is a most helpful book for inquirers.

It is the reviewer's ungrateful lot to mention flaws, and in this case perhaps two items might be noted. First a question—Why, in giving the Commandments, was the fourth entirely ignored? The other is that the author has thought it necessary in speaking of baptism to mention and argue for that special form which is followed by the denomination to which he belongs. This perhaps is not a fault if the purpose for which the book was prepared is the instruction of their own members and inquirers.

T. W. HOUSTON.

項主聖詩. *Hymn Book of the American Episcopal Mission*. St. John's College, Shanghai.

Of the making of many [hymn] books there is no end. Each mission finds it necessary to have one to meet its own peculiar requirements, and often single stations or individual missionaries think there is nothing in existence that just suits their idea of what a hymn book ought to be. So they go to work and make one which, whatever other qualifications it may possess, has at least the one merit of being suitable for the use of the man or men that made it. But while much of the time and money spent in the publication of multitudinous hymn books would appear to be wasted, yet in the long run it will be found that the waste is more apparent than real. A large amount of work must be done just at this point, so that the growing Church of China may get the best hymns that it is possible to produce. Much of the work that is now being done will necessarily be lost. But in the sifting process that is constantly going on many good hymns will be found and preserved that will live in the song of the Church for years to come.

Perhaps no foreign missionary who has made or helped to make a hymn book in Chinese has not felt how utterly incompetent he was to produce Christian lyrics in Chinese. Not many foreigners who come to China are poets, even in their own mother tongue, and how much less capable they must be of making poetry in Chinese. It would indeed appear, at first sight, as if it were much easier to make a hymn in Chinese than in English. The Chinese language is so full of homophonous characters that it seems to be a matter of little difficulty to string together a lot of rhymes containing some general statement of Christian doctrine and call it a hymn. Hence not a

few of the Chinese hymns that we meet with appear to have been made by the yard and cut off in lengths to suit.

A close study of the hymns thus far produced must convince any one that it is well nigh impossible for a foreigner, even with the help of a competent native writer, to make Christian [or any other] poetry in Chinese. Cramped by the exigencies of translation and the foreign meters and tunes it is exceedingly difficult to produce a hymn whose rhythmic movement is natural and easy. Our work now is to plant Christianity in China by preaching, translation of the Bible, the preparation of commentaries, Christian literature and the best hymn books that we can make, and in the meanwhile hope and pray that God will, in His own good time, raise up from among the native Christians a Wesley, a Watts, a Montgomery, who shall lead the song of the Church in hymns that shall live to inspire and express Christian devotion long after the foreign missionaries shall have ceased their work on these shores. This consummation is the more devoutly to be wished, as the probability is that the future hymns for the Christian Church in China, those that are to live, will not only be made in the native style as regards rhythm and general literary character, but they will also be adapted to native music. A few of our foreign tunes may find a permanent place in the future Chinese Christian song book, but it will only be those which are similar to the native tunes. Much might be said at this point did space permit.

The hymn book before us is a new one just issued by the American Protestant Episcopal Mission. There are 341 hymns in the book, beside a number of chants. It is well printed on foreign paper and bound in blue cloth. The style is *Wen-ti*, and the most of it pretty

"high" at that. It is probable that only the well educated Chinese Christians will be able to get much help in their devotions by the use of most of these hymns. The language is not understood of the people. The majority of the native Christians will sing the sounds of the characters and dimly get an idea here and there, but there will not be much devotion in it. They will not be able to sing with the spirit and with the understanding also. Of course where the stations of a mission are widely scattered in different provinces, or even in the same province, it is necessary to use *Wên-lî*. But the style ought to

be as easy as it is possible to make it, approaching the colloquial as nearly as practicable. This would be much more helpful to the great body of the native Christians than a high style of *Wên-lî*.

The book which was prepared by a committee consisting of Bishop Graves, Rev. F. L. Hawks Pott and Dr. E. M. Merrins, is made especially for the use of the Protestant Episcopal Mission; all of the hymns being arranged under the various feast and fast days, &c., observed by that Church. Of the whole number in the book 241 are stated to be new translations.

A. P. P.

Editorial Comment.

DURING the past month our hearts have been deeply saddened and our feelings harrowed by the accounts of the massacre at Ku-cheng. In addition to our sympathy and condolence for the survivors and bereaved, and our profound sorrow for the cutting off, in such circumstances of barbarity, of useful and beautiful lives, there is a keen sense of indignation and boiling over wrath which is apt to make us forget the true Christ-like spirit which ought to animate us. As a result of the righteous ire which is quite in keeping with this spirit, and which is the result of a contemplation of the long series of anti-foreign outrages and the peculiar barbarity of the last crime, indignation meetings have been held at Shanghai and nearly all the open ports, urging the governments of Great Britain and America to take vigorous measures, and condemning the insufficient action of former years. By way of seconding this effort the home lands have been flooded

with literature giving full particulars of this last outrage and former riots.

* * *

THE sermon preached by Rev. J. Bates at the memorial service held in the Cathedral, Shanghai, has been published in pamphlet form, and the address delivered by Rev. J. Stevens in a similar service held in Union Church will be found on page 432. One of the most notable features in this latter service was the representative summary of the world's martyrs given by Rev. T. Richard. Mourning, as we all are, and downcast as we frequently are, on account of the recent tragedy, we find a comfort and stimulus in thinking of Mr. Richard's review. Beginning with the crucifixion of our Lord we were shown Asia Minor's martyr in the venerable Polycarp; Egypt had its representative martyr in the beheading of Origen's father; the mention of Carthage reminds us of the delicate but firm Perpetua and Felicita and the sturdily faithful Cyprian; with

Rome is associated Paul, Laurence and many others; Bohemia with Huss and Adalbert; Persia with Anastasius; and so on down a long list of the martyrs of Britain, America, Scandinavia, Africa, the South Seas, Japan and China. The blood of the martyrs will, we believe, be the seed of the Church in China.

* * *

AND now, turning away from this aspect, what are the lessons to be learned from these riots. The day is passed for blaming all these troubles on the imprudence of missionaries, and we cannot but note that in placing the blame on the shoulders of the parties responsible for these outrages reference is most generally made to the insincerity and anti-foreign feeling and actions of the Chinese officials, and the inactivity of the foreign ministers, who are too apt to treat all Chinese officials as honest in their professions. The long list of riots and the underhand participation of the officials in them clearly point out that the Chinese government cannot be credited, as it so often is, with the advantages of a civilized state of society. The government in its practical workings is little removed from barbarism.

* * *

It may be of interest at this time to refer to some remarks which appeared in the *North-China Herald*, August 28th, 1868, with regard to an attack on missionaries at Yangchow: "We need not point out that unless prompt and decisive punishment is inflicted for this outrage there will be no safety for the life of any missionary in this country. The Chinese are gradually beginning to feel that consular action in the provinces is weak and inoperative; and they now look upon it as the mere shadow and ghost of authority. It is feared by

neither the officials nor the people, and is practically a myth.

Take the present case as an instance. It is almost certain that no strong action will be taken, or can be taken, without reference to Peking. This will require several weeks, probably months.

If anything is finally done it will only be when the affair has passed out of the minds of the people, and the ringleaders have all disappeared and are nowhere to be found. The idea of centralizing all the influence and weight of H. M.'s government at Peking may be good in the abstract; practically, however, the pressure is frequently much more needed in the provinces, and the absence of it is a source of new dangers and difficulties. The Chinese cannot respect officials who possess no real power; and that is how H. M.'s consuls are at present circumstanced."

* * *

MUCH of this has been said in substance at the recent indignation meetings already referred to. The legal and commercial aspects of the consular administration of various nationalities have doubtless advanced since the above was written, but the diplomatic phase is practically where it was nearly thirty years ago, as far as results would indicate. One element of consular life and work has, however, not been prominently noticed in recent discussions, and that is the manner in which the consular officials are shut off from the Chinese. Within the narrow environments in which they move they have few opportunities of getting acquainted with the characteristics of the people; in their visits to officials they are treated with the honeyed politeness so elaborately obtrusive as to hide the artfulness and insincerity which makes progress and right understanding impossible; whilst holding aloof (as is often the

case) from missionaries they lose the benefit of the experience of those who in the pursuit of a life-work for the Chinese necessarily make themselves acquainted with all the conditions of life in the East.

* * *

WE regret that we are not able to report progress with regard to the settlement of the complications arising out of the Szchuen riots. Dr. V. C. Hart paid a visit to Peking, and we trust the interviews he had there with foreign ministers and Chinese officials will be for the benefit, not only of his own mission but of the various Protestant missions of Szchuen. We understand that whilst many promises have been made nothing definite has been realized.

The following extract from a private letter received from Rev. H. O. Cady will be of interest: "At Cheng-tu we have a native preacher. Before I left we rented a small place, and now the preacher reports over twenty regular attendants on Sunday and Wednesday evenings, and a spiritual awakening in the little Church. We have a school there also."

* * *

THE serious nature of the troubles in Szchuen and Fuhkien provinces must not prevent us giving to, and securing for, the persecution at Tai-ping-foo, reported by Rev. W. C. Longden in our correspondence columns, the amount of attention such a serious matter deserves. Specially noteworthy are the vagueness of the charges and the serious nature of the threats; then, too, whilst the charges against the school teacher were criminal he was arrested, not by the city police but by the water police, and taken before the Sze, with the after result that a process was gone through, by which he was deprived of his button. It is very evident, from all accounts, that the literary

chancellor was backing up the persecution, and that the real cause of hatred against the school teacher was his affiliation with the Christians. If any of the native Christians violate the law there is a regular mode of procedure, and all true lovers of justice must protest against the irregularities and pressure of intimidation which Mr. Longden reports.

* * *

IN the June number of our contemporary, *The China Medical Missionary Journal*, Dr. J. C. Thomson, M.A., whom we are glad to see has returned to his important field of labor in Hongkong, writes of "Medical Missionary Enthusiasm in the Home Churches." It seems that on the crest of a wave of rising enthusiasm in the evangelization of the world, is the Church's interest in medical missions. He refers to the increased provision that is now being made for the training of medical missionary students. In Edinburgh, for instance, the medical missionary society has greatly extended its sphere of action by enlarging its premises and its facilities for the acquirement of practical experience by opening its doors to women as well as men, and by the appointment of a special organizing secretary to arrange for medical missionary meetings all over the empire. Speaking of the recently organized Livingstone College in London Dr. Thomson says: "None recognize more clearly than do its promoters the advantages of complete medical training; but recognizing the fact that many in isolated localities will for a long time to come continue to be faced with the necessity of undertaking healing work without the presence of a qualified medical man, they have opened this college, offering a systematic curriculum in elementary medicine and surgery extending over one or two years, for intending missionaries to outlying regions."

We feel there is great need for such an institution affording preparatory study in prospect of the exigencies of pioneer missionary work.

* * *

NEARLY a year ago we had the pleasure of enjoying the hospitality of a Chinese family for a couple of weeks. It was in the country, near the base of some mountains, in the midst of beautiful surroundings. Our hosts were two brothers, well-to-do farmers, with their families, occupying a commodious two-storied house, their joint property. The house was said to be "new", having been rebuilt some twelve years ago after a fire, which had consumed the old one. There was thrift and evident comfort and the tokens of a happy household. The brothers were Christians, and had been for a goodly number of years. The kindness shown us was unstinted and genuine, and when we departed not a cash would they receive, though offered and urged and almost forced upon them.

But, the upper room offered us, and which had been generously vacated for our use, was festooned with cobwebs, which had evidently been undisturbed since the building of the "new" house. Dust was thick upon every article in the room, and the floor, while it may have been swept, yet evidently had been innocent of any application of water. The room was lighted by one small window, as though light were not to be regarded as a welcome visitor. During our short stay we made some modifications in the conditions of the room our host had so kindly assigned us, such as we thought necessary to our existence—not to say comfort. We fear the object lesson will not be a permanent one, yet we trust it will not be entirely lost.

Recently we have occupied a room in a Japanese house. No cunning spider was there allowed

to spin his thread undisturbed for even a single day. Scarce a vestige of dust could be found upon the furniture or about the room, and so clean was the floor that we must perforce remove our shoes when entering.

Light and air were abundant, and sitting and sleeping on the floor seemed not at all inconsistent with perfect cleanliness.

The question has occurred to our minds, Have the dust and cobwebs of the Chinese anything to do with his tardiness in accepting Christianity and Western civilization? Has not his mental and moral vision been cobwebbed and beclouded by that of which he seems so totally unconscious, but which to us Westerners is so offensive?

And has the cleanliness and freshness of a Japanese home anything to do with the alacrity with which they have sprung to meet modern improvements, and with the rapid spread of Christianity in many parts of the empire?

* * *

REV. JOHN R. HYKES, Agent of the American Bible Society, has sent us a pamphlet containing that portion of the Society's Seventy-ninth Annual Report, which gives a general view of the Society's operations in China for 1894. This report gives a most encouraging presentation of the work of this great Society in the Chinese empire, and is very creditable to its present management. The total circulation for the year was 305,715 volumes,—the largest in the history of the Society. The publications for the year were 467,000 volumes,—125,000 in excess of any previous year, and giving promise of a greatly increased circulation for the current year. The total circulation since the commencement of the Society's work in China is reported as 4,674,467 volumes. Among the publications for the year was the Imperial Edition, a

copy of which was presented to the Empress-Dowager. Of still greater importance was the completion of the entire Bible in Canton vernacular. The report is most encouraging to those who rejoice in circulation of vernacular literature. Of the 394,737 volumes "issued" from the Society's depôts during the year 302,363 volumes were Mandarin and 22,104 were other vernacular versions, the largest of which was Shanghai, with 7,757 volumes. There were 52,306 volumes of Classical Editions, 8,853 Easy Wên-li and 1,017 Foochow Classical. Besides these there were 46 Mandarin and English, 104 Classical and English and 204 Canton and English. In the list of issues are also found 414 volumes in English, while fourteen other languages are included in the list that follows, the chief of which is Thibetan, with 140 volumes. The publications for the year include 284,850 volumes with the term *Shen*, 117,150 with the term *Shang-ti* and 65,000 with *Tien-*

chau. The account of distribution through correspondents gives many encouraging incidents, and the whole report is one that calls for thanksgiving and praise to Him whose Word is giving light to the millions of China.

* * *

REV. G. REID, in a letter from Peking, August 3rd, says:—"My work progresses. I now know seven of the leading censors who will perhaps do something for me."

I have a class of inquirers.

During the summer in the rooms of the Peking University I have had a class to study the doctrine, consisting of ten men of degree. The class hours are from three to five hours a day. I first instructed them on a catechism, then on the Gospel of John and finally a few lessons on Dr. Nevius' "Lessons for Inquirers." They also prepared several essays on different topics, some of which are to be collected in a book."

Diary of Events in the Far East.

August, 1895.

The most terrible tragedy in the history of Protestant missions in China was enacted at Whasang (華山), Fuhkien province, on the 1st of August. Whasang is a mountain situated about twelve miles from Kucheng, which is some ninety miles from Foochow. Upon this mountain the Church of England Mission had erected two buildings to be used as a sanatorium. These buildings were being thus occupied on the 1st of August, when, at about 6.30 a.m. an organized band, variously estimated at from 100 to 300 men and said to belong to a vegetarian sect which had been giving much trouble to the local officials, rushed up and began their deadly work. The house of Rev. and Mrs. Stewart was first attacked.

After attacking and cutting off the hands and feet of Mr. and Mrs. Stewart and killing Miss Nellie Saunders and the Irish nurse Lena, who tried to save baby Stewart, the house was burned over their remains. Miss Topsy Saunders was killed outside the house. The heroic efforts of Kathleen Stewart (aged eleven) resulted in the rescue of her sister Mildred (aged 12), her brothers Herbert and Ewan (aged 6 and 3) and the baby. All the children were wounded, and Herbert and baby Stewart have since died. The ladies in the other house were Misses Hessie Newcombe, Elsie Marshall, Lucy Stewart, Annie Gordon and Miss Codrington. All were brutally murdered, except Miss Codrington, who received terrible wounds, but escaped with her life. Mr. Phillips

who lived in a Chinese house some distance away, was the only foreigner who escaped unharmed. Miss Hartford (Am. Methodist), who lived in a native house, was attacked by a "vegetarian" armed with a trident. Assisted by a Christian servant and a teacher's wife, who risked their lives in her defence, she escaped with slight wounds, but received a severe nervous shock. Mr. Phillips probably owes his escape to the warning of friendly natives. One old man from Whasang village begged for the life of the young ladies, but others dared not, or cared not, to interfere in their behalf. Dr. Gregory (Am. Meth.), was summoned from Kucheng, and assisted Mr. Phillips to care for the dead and wounded. He was escorted by the Whasang magistrate, with sixty or a hundred soldiers, and by the magistrate's assistance all were conveyed to Suikou, where boats were secured for Foochow. A steam launch, secured by U. S. Consul Hixson, with his brother, U. S. Marshall Hixson, Archdeacon Wolfe and Rev. Mr. Banister on board, met the party and escorted them to Foochow. The British Consul Mansfield, Vice-Consul Allen, U. S. Consul Hixson, Lieut. Evans, of the U. S. ship *Detroit* (afterwards relieved by Capt. Newell) and accompanied by Revs. Banister and Star, have been attending the investigations going on at Kucheng.

9th.—The *Hupao* has received the following decree by wire from Peking:—

Since the opening of international commerce with Western countries foreigners have always resided in the inland districts at peace and harmony with their native neighbours, and we in our impartial love for both native and foreigner alike have time and again commanded our high provincial authorities to pay extra heed at all times to protect the latter from harm. Judge of our extreme indignation then upon hearing recently, first of the riots in the capital of Szechuan, where chapels have been destroyed and burned down by the rioters, thereby fanning the flames of destruction far and wide, inasmuch that a number of sub-prefectures and districts simultaneously followed in the footsteps of Cheng-tu, and now to receive the news from Fukien reporting that evil characters have murdered and wounded a very large number of foreigners at Kuitien, going so far in their ruthless fero-

city as to murder even women and infants. With reference to the Szechuan riots a number of the rioters have already been arrested, and will undergo trial, but the chiefs and heads of the Fukien murderers are still at large, and we command Pien Pao-ch'uan and Ch'ing Yü (Tartar General of Foochow) to set to work without delay at the head of the military and district officials and speedily arrest these wicked characters, nor shall any be allowed to escape the meshes of the law. Indeed, it is the manifest duty of the local mandarins throughout the empire to be always on the alert and prevent such worthless characters from manufacturing scurrilous tales and exciting the populace; they should crush all incipient risings at the slightest sign. What sort of frivolity and indifference to duty is this then that has brought about all these recent serious outrages? We would also, therefore, command the various Tartar Generals, Viceroy, and Governors of the empire to impress upon all their subordinates the necessity of granting thorough protection to all the chapels, etc., in their districts. They are also to issue proclamations exhorting the people to abstain from listening to scurrilous tales which excite unfounded suspicions in the breasts of all. If there be any who shall dare to raise disturbances in the future they shall be at once punished with the utmost severity of the law, and as to such of the local officials as may use subterfuge and craft to avoid their duties, they are to be most severely punished, and no leniency shall be exercised in their cases. Let these commands be made known to all within this empire.

11th.—From information published in the *N.-C. Daily News* it appears that "the Imperial government appears to be in thorough earnest about the construction of the projected Railway between Peking and Yangtze ports. All preliminaries have already been arranged, and work of laying the first rails will begin as soon as possible."

—The following urgent telegram from Kansu reached Hupoh on the 15th of August last:—

"The prefectural city of Hsi-ning is now completely invested by the rebels, who also hold all the towns belonging to the jurisdiction of that prefecture. The Mahomedan rebels from Mil-lé-kou and Ma-ying having approached Ping-fan-hsien were attacked by Kuei, Acting Magistrate of Liang-hsien, at a place called Yao-chieh, but he was defeated. In consequence of this the rebels have also attacked Ping-fan-hsien, and the telegraph

lines connecting cities west of that city have on that account been torn down and destroyed by the brigands. Ho-hsien is still besieged and hard pressed, and our affairs are in a critical state. It is therefore urgently requested that orders be sent to Generals Tung Fu-hsiang (Commander-in-Chief of Kashgaria) and Ma Pi-sheng, that they hasten to the rescue by forced marches into the disturbed districts. A very urgent and important telegram."

19th.—Arrival of the French gun-boat *Lutin* at Yo-chow on the Tung-ting Lake.

—His Excellency Li Hung-chang has been ordered to Peking from Tientsin, and an imperial decree was issued yesterday, relieving him of the Viceroyalty of Chihli and the Imperial Commissionership of the Peyang, and ordering him to do duty at Peking as Manager of the Imperial Chancery, or Prime Minister of China. H. E. Wang Wen-shao, Acting Viceroy of Chihli, formerly Viceroy of the Yun-kwei provinces, has been confirmed in Li's former posts at Tientsin. It is stated that H. E. Li, being comfortably off, is anxious to retire, like his elder brother Li Han chang, into private life, but

the Throne cannot dispense with his services.

—News from Kucheng to the 25th says one hundred arrests had been made to date, and it was anticipated that there would be daily additions to the list. The Viceroy has been telegraphed to for extra prison accommodation and more jailors. The work was going on satisfactorily.

OFFICIAL DUPLICITY IN FUKIEN.

Foochow, 30th August, 9 15 p.m.—Serious news come from Hok-chiong near Hing-hua, of an attack on Chinese Christians. Up to Wednesday rioters had destroyed eight houses, first plundering them of everything they contained. The cattle of the Christians were also carried away, and some of the Christians were wounded, one not being expected to live. The magistrate was appealed to five times, but refused to act.

The riot was the outcome of a proclamation with double meaning, issued by the magistrate with reference to the Kucheng massacre, inciting to a rising against Christians. Worse is apprehended.

Missionary Journal.

BIRTHS.

At Ryde, Isle of Wight, on July 8th, the wife of HERBERT PARRY, M. R. C. S., of C. I. Mission, of a daughter.

At Edinburgh, Scotland, on August 15th, the wife of Rev. MURDO MACKENZIE, E. P. Mission, Wu-kin-fu, Swatow, of a son.

DEATHS.

At the London Mission, Hankow, on July 28th, of acute dysentery, Mrs. J. WALFORD HART, aged 25.

DIED in the sanitarium of the American Southern Presbyterian Mission at Hangchow, on the first day of August, 1895, Miss HELEN KIRKLAND, in the 69th year of her age and the 21st year of mission work among the Chinese. She bore uncomplainingly the sufferings of an illness, often very painful, extending over a period of two months. She often repeated to herself, "He never thought of Himself," and she often expressed the wish that some one would come out to take her place and take up the work the Lord was calling on her to lay down.

At Shih-tao, Shantung, on August 10th, NORA KATHLEEN, youngest child of C. F. and S. Hogg, aged one year and twenty-one days.

MARRIAGES.

At Newchwang, North China, on August 12th, by the Rev. John Keers and the Rev. John Macintyre, WILLIAM HEWITT, eldest son of WILLIAM GILLESPIE Esq., Newry, Ireland, to ISABELLA A. BURGONNE, eldest daughter of the late GALBRAITH HAMILTON GRILLS, Portrush, Ireland.

At Newchwang, on the 22nd August, 1895, by the Rev. John Macintyre, assisted by the Rev. George Douglas, M.A., and afterwards at the British Consulate, D. CRAIGIE GRAY, M.B., C.M. (Glasgow), to JASIE, youngest daughter of the late JOHN SINCLAIR, Edinburgh.

ARRIVALS.

At Shanghai, on 15th August, Rev. J. W. DAVIS, D.D., Southern Pres. Mission (returned.)

At Shanghai, on 24th August, Mrs. E. G. RITCHIE, Amer. Pres. Mis. (returned.)

At Shanghai, on August 25th, Rev. ARTHUR H. SMITH, D.D., Amer. Board (returned.)

DEPARTURES.

From Shanghai, on Aug. 10th, Mr. and Mrs. DUGALD LAWSON, for England.

From Shanghai, Aug. 11th, Mr. T. L. BOYLE, I. M. Alliance, for U. S.

